THE RELIEF SOCIETY MAGAZINE

MARCH, 1919

A PROMISE BY THE PROPHET JOSEPH SMITH

He then made a promise in the name of the Lord, saying that that soul who was righteous enough to ask God in a secret place for life, every day of his life, shall live to three score years and ten. We must walk uprightly all the days of our lives.

—*Nauvoo Relief Society Minutes, June 9, 1842.*

Organ of the Relief Society of the Church of Jesus Christ of Latter-day Saints
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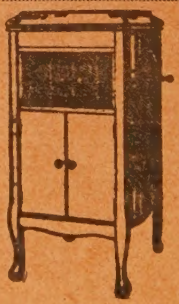

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Mazel Gardner Pancake.

Dead, where art thou?
  Why canst thou not speak?
That I may find thy name,
  That which I most seek.

That you may live and dwell with Christ,
  Who reigns in courts above;
He made the plan that man might be,
  And live forever in His love.

That you, as I, be born again,
  That we may go therein;
Go down into the watery grave,
  Which cleanseth from all sin.

MASONIC LODGE, NAUVOO

Where the Relief Society was Organized, March 17, 1842.

This building was originally three stories high. The Masonic Lodge room or hall was in the third story. The original windows in the lower story were square, as if arranged for a store. The steps, now on the right side, were originally in the center, and a large double door faced them. The half circle window tops now on the lower story, were taken from the third story windows.

Picture furnished by Mr. Rheimbold, Proprietor Oriental Hotel, Nauvoo, Ill.

THE

Relief Society Magazine

Vol. VI. MARCH, 1919. No. 3.

Story of the Organization of the Relief Society

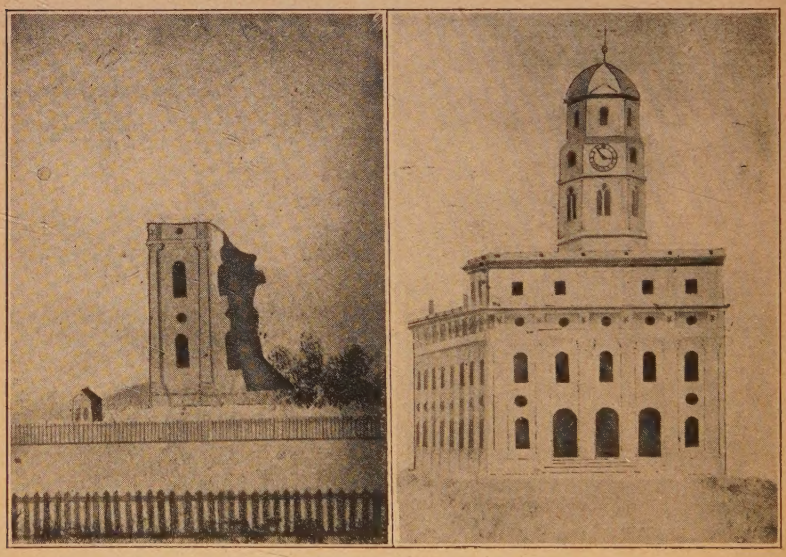
The month of March calls to our minds the organization of our beloved Society. We have printed brief outlines of the organization; but frequent calls come to the office for more data, for fuller details. So, this month, we are publishing the fourth chapter from our history which gives the full and complete story of how this Society came into existence:

The erection of a temple—of which the foundation stones were laid April 6th, 1841, inspired the Saints in Nauvoo and vicinity with the livliest impulses to put forth their utmost efforts in both spiritual and material matters. The temporary font for baptisms for the dead was completed in November of the same year. The proposal to erect a House of the Lord naturally made a profound impression, for the revelations on salvation for the dead had already been received by the Prophet, and the wide view of eternal justice there shown, thrilled the Saints with glorious hope. According to a description given in the *Seer*, the temple should be "two stories in the clear and two half stories in the recesses over the arches, four tiers of windows, two gothic and two round, with the two great halls which were to have two pulpits, one at each end, to accommodate the Melchizedek and Aaronic priesthoods; and there were to be thirty hewn stone pilasters which would cost $3,000 apiece, the steeple thereof to be 200 feet high;" the cost of the whole to be between $100,000 and $200,000. A Captain Brown of Tobasco, Central America, which was a town near the ruins of Palenque, who came up the river and saw the Temple in process of construction, remarked, "It will look the nearest like the splendid remains of antiquity in Central America of anything I have ever seen, though of course, not half so large."

To know that this remarkable edifice was to crown the

summit of the highest eminence in the vicinity, erected in the wilderness by men and women who had, but two years before, settled down in destitution and poverty upon this western outpost, inspired the highest emotions of their human hearts. Men toiled as never before; women sacrificed and smiled over their domestic deprivations and machinations as women had not smiled since the days of Solomon. Many of the women were eager to do their share in this great enterprise. We read in Lucy Mack Smith's history of the Prophet, concerning the labors of the women in Kirtland when the Temple there was in process of erection:

"Mary Bailey and Agnes Coolbirth were then boarding with me; they devoted their time to making and mending clothes for



RUINS OF NAUVOO TEMPLE 1857; THE TEMPLE IN 1846.

the men who were employed on the Temple. There was but one mainspring to all our thoughts and actions, and that was, the building of the Lord's house."

Meanwhile we may note that somewhere in the reflex action of the inspired mind of the Prophet there must have dwelt for a long time the thought of unlocking the ancient door of domestic limitations for the women of the latter day. That thought was slowly gathering accretions to itself from the universe which was

to result in one supreme upheaval for womanhood.

Some of the women of Nauvoo were especially anxious to do their part. The labors of Mary and Mercy Fielding Smith in establishing the Temple Penny Subscription Fund were noted in a previous chapter. This work was still proceeding diligently, yet the women wished to do still more and more.

Among the many intelligent and superior women of the Church was Mrs. Sarah M. Kimball, born in Ontario Co., New York, in 1818, and married to Hyrum Kimball, in 1840. She and many other intellectually aggressive women greatly desired to assist in the erection of the temple. Her own relation of what took place will tell the simple, yet dramatic story better than any words of ours:

"In the spring of 1842, a maiden lady (Miss Cook) was seamstress for me, and the subject of combining our efforts for assisting the Temple hands came up in conversation. She desired to be helpful but had no means to furnish. I told her I would furnish material if she would make some shirts for the workmen. It was then suggested that some of the neighbors might wish to combine means and efforts with ours, and we decided to invite a few to come and consult with us on the subject of forming a Ladies' Society. The neighboring sisters met in my parlor and decided to organize. I was delegated to call on Sister Eliza R. Snow and ask her to write for us a constitution and by-laws and submit them to President Joseph Smith prior to our next Thursday's meeting. She cheerfully responded, and when she read them to him he replied that the constitution and by-laws were the best he had ever seen. 'But,' he said, 'this is not what you want. Tell the sisters their offering is accepted of the Lord, and He has something better for them than a written constitution. Invite them all to meet me and a few of the brethren in the Masonic Hall over my store next Thursday afternoon, and I will organize the sisters under the priesthood after a pattern of the priesthood.' He further said, 'The Church was never perfectly organized until the women were thus organized.' "

We may not question the fact that there were many qualified women in Nauvoo who were not present at the initial meeting of our great organization, but as there were 18 women invited by the Prophet to attend, a number of them no doubt Sister Kimball's friends who had already met with her, these eighteen women were thus honored and it is a pleasure to record their names faithfully in this history.

What emotions arise in our souls when we contemplate that gathering in the upper room of the Masonic Lodge. We see, in fancy, these eager women completing their household tasks in

order to reach the rendezvous at the appointed time. Always thrilled with inspiration and tender emotion when listening to their Prophet's voice, they were now surcharged with surprised anticipation, for they themselves were to be lifted out of the rut of time and set upon the hillside of public life, to encompass strange, new functions and to receive revelation concerning their own sphere and activity. What did it all portend?

We see them in our mind's eye rustling softly and modestly, yet with dignity and grace into the meeting chamber of the Lodge; for they were ladies—those lovely pioneer women—real, old-fashioned, dignified ladies! Here was the wife of the Prophet, Emma Smith, a woman of large proportions and with a dominant presence. Near her sat her friend, Mrs. Cleveland, gracious, refined and persuasive; Mrs. Elizabeth Ann Whitney, benign, tender-hearted and spiritual; not far away was the poetess, Eliza R. Snow, supreme in intellect, fastidious in personal integrity, with rare creative powers and powerful in testimony; Bathsheba W. Smith, graceful and composed; Leonora Taylor, gracious, stately and modest; Sarah M. Kimball, alert, studious and proud. We miss the presence of the Prophet's mother, Lucy Mack Smith, first of living modern women, and of Mary Fielding Smith, charming and dignified wife of the Patriarch Hyrum Smith. We miss Zina D. H. Young, Prescinda Buel Kimball and M. Isabella Horne—who were then in and about Nauvoo and who were later very active in this work, both in Nauvoo and in Utah. The historian lingers lovingly over that scene of all scenes for the modern women. We, too, are silent with the other eighteen women whose alert attention was instantly given when the Prophet Joseph Smith, majestic and magnetic, entered the room with two other great leaders, Elders John Taylor and Willard Richards. The Prophet was always as the sun in any human universe wherein he entered. From him radiated light, warmth and life to the utmost recesses

MRS. EMMA HALE SMITH.

of surrounding space. We see him seated with his associates on the platform at the upper end of the room. The subsiding flutter of excitement and anticipation settled into rapt attention as he arose to his feet and addressed that chosen circle of women.

We will now present to you the minutes in full of that meeting, as they were taken by the Secretary, *pro. tem.*, Elder Willard Richards. We give them in their own quaint phraseology and clear expression:

A RECORD OF THE ORGANIZATION AND PROCEEDINGS OF THE FEMALE RELIEF SOCIETY OF NAUVOO, ILLINOIS.

Nauvoo Lodge Room, March 17, 1842.

Present: President Joseph Smith, John Taylor, Willard Richards, Emma Smith, and others.

Elder John Taylor was called to the chair by President Smith, and Elder Willard Richards appointed Secretary.

Meeting commenced by singing, "The Spirit of God Like a Fire is Burning;" prayer by Elder John Taylor.

It was moved by President Smith, and seconded by Mrs. Cleveland, that a vote be taken to know if all are satisfied with each female present, and are willing to acknowledge them in full fellowship, and admit them to the privileges of the Association about to be formed.

The names of those present were then taken as follows:

Mrs. Emma Smith, Mrs. Sarah M. Cleveland, Phebe Ann Hawkes, Elizabeth Jones, Sophia Packard, Phillinda Merrick, Martha Knight, Desdemona Fullmer, Elizabeth Ann Whitney, Bathsheba W. Smith, Phebe M. Wheeelr, Elvira A. Coles, Margaret A. Cook, Sarah M. Kimball, Eliza R. Snow, Sophia Robinson, Leonora Taylor, Sophia R. Marks.

President Smith and Elders Taylor and Richards withdrew while the sisters went into an investigation of the motion and decided that all present be admitted according to the motion; and that Mrs. Sarah Higbee, Thirza Cahoon, Kesia A. Morrison, Marinda N. Hyde, Abigail Allred, Mary Snider, Sarah Granger, should be admitted, whose names were presented by President Emma Smith.

President Joseph Smith and Elders Taylor and Richards returned and the meeting was addressed by President Joseph Smith to illustrate the objects of the society—that the society of sisters might provoke the brethren to good works in looking to the wants of the poor, searching after objects of charity and administering to their wants, to assist by correcting the morals and strengthening the virtues of the community, and save the elders the trouble of rebuking; that they may give their time to other duties, etc., in their public teaching.

President Smith further remarked, "that an organization to show them how to go to work would be sufficient." He proposed that the sisters elect a presiding officer to preside over them, and let the presiding officer choose two counselors to assist in the duties of her office,—that he would ordain them to preside over the society, and let them preside just as the presidency preside over the Church; and if they needed his instructions, ask him, he will give it from time to time. "Let the Presidency serve as a constitution—all their decisions be considered law, and acted upon as such. If any officers are wanted to carry out the designs of the Institution, let them be appointed and set apart, as Deacons, Teachers, etc., are among us."

MRS. ELIZABETH ANN WHITNEY.

"The minutes of your meetings will be precedent for you to act upon—your constitution and laws."

He then suggested the propriety of electing a presidency to continue in office during good behavior, or so long as they shall continue to fill the office with dignity, etc., like the First Presidency of the Church.

Motioned by Sister Whitney, and seconded by Sister Packard that Mrs. Emma Smith be chosen President. Passed unanimously.

Moved by President Joseph Smith that Mrs. Smith proceed to choose her counselors; that they may be ordained to preside over this society in taking care of the poor, administering to their wants, and attending to the various affairs of this institution.

The president-elect then made choice of Mrs. Sarah M. Cleveland and Mrs. Elizabeth Ann Whitney for counselors.

President Joseph Smith read the revelation to Emma Smith from the book of Doctrine and Covenants; and stated that she was ordained at the time the revelation was given, to expound the Scriptures to all; and to teach the female part of the community; and that not she alone, but others, may attain to the same blessing.

The second Epistle of John, first verse, was then read to

show that respect was there had to the same thing; and that was why she was called an elect lady, is because she was elected to preside.

Elder Taylor was then appointed to ordain the counselors; he laid his hands on the head of Mrs. Cleveland and ordained her to be a counselor to the elect lady, even Mrs. Emma Smith, to counsel and assist her in all things pertaining to her office, etc.

Elder Taylor then laid his hands on the head of Mrs. Whitney and ordained her to be a counselor to Mrs. Smith, the President of the Institution, with all the blessings pertaining to the office, etc.

He then laid his hands on the head of Mrs. Smith and blessed her and confirmed upon her all the blessings which had been conferred upon her that she might be a mother in Israel and look to the wants of the needy and be a pattern of virtue and possess all the qualifications necessary for her to stand and preside and dignify her office, to teach the females those principles reqnuisite for their future usefulness.

President Smith then resumed his remarks, and gave instructions how to govern themselves in their meetings; when one wishes to speak, address the chair—and the chairman responds to the address.

Should two speak at once, the chair shall decide who speaks first—if anyone is dissatisfied, she appeals to the house.

When one has the floor she occupies it as long as she pleases. The proper manner of address is: Mrs. Chairman or President and not Mr. Chairman, etc. A question can never be put until it has a second.

When the subject for discussion has been fairly investigated, the chairman will say: Are you ready for the question?

Whatever the majority of the house decide upon, becomes a law to the society.

President Smith proceeded to give counsel: "Do not injure the character of anyone; if members of the society shall conduct themselves improperly, deal with them, and keep all your doings within your own bosoms and hold all characters sacred."

It was then proposed that Elder Taylor vacate the chair.

President Emma Smith and her counselors took the chair—and Elder Taylor moved—seconded by President J. Smith—that we go into an investigation respecting what this Society shall be called, which was carried unanimously.

President Smith continued instructions to the chair to suggest to the members anything the chair might wish, and which it might not be proper for the Chair to put, or move, etc.

Moved by Counselor Cleveland and seconded by Counselor Whitney, that this Society be called the Nauvoo Female Relief Society.

Elder Taylor offered an amendment, that it be called the Nauvoo Female Benevolent Society, which would give a more definite and extended idea of the Institution—that Relief be struck out and Benevolent inserted.

President Joseph Smith offered instructions on votes.

The motion was seconded by Counselor Cleveland and unanimously carried, on the amendment by Elder Taylor.

The President then suggested that she would like an argument with Elder Taylor on the words Relief and Benevolent.

President Joseph Smith moved that the vote for amendment be recinded, which was carried.

Motion for adjournment by Elder Richards was objected to by President J. Smith.

President Joseph Smith—Benevolent is a popular term and the term Relief is not known among the popular societies. Relief is more extended in its signification than Benevolent and might extend the liberation of the culprit—and might be wrongly construed by our enemies to say that the society is to relieve criminals from punishment, etc.,—to relieve a murderer would not be a benevolent act.

President Emma Smith said the popularity of the word Benevolent is one great objection—no person can think of the word as associated with public institutions without thinking of the Washington Benevolent Society which was one of the most corrupt institutions—do not wish to have it called after other societies in the world.

President Joseph Smith arose to state that he had no objection to the word Relief—that on question they ought to deliberate candidly and investigate all subjects thoroughly.

Counselor Cleveland arose to remark concerning the question before the house that we should not regard the idle speech of our enemies—we design to act in the name of the Lord—to relieve the wants of he distressed, and do all the good we can.

Eliza R. Snow arose and said she felt to concur with the President in regard to the word Benevolent, that many societies with which it had been associated were corrupt—that the popular institutions of the day should not be our guide—that as daughters of Zion we should set an example for all the world, rather than confine ourselves to the course which had been heretofore pursued. One objection to the word Relief, is, that the idea associated with it is that of some great calamity—that we intend appropriating on some extraordinary occasion instead of meeting the common occurrences.

President Emma Smith remarked—We are going to do something extraordinary. When a boat is struck on the rapids with a multitude of "Mormons" on board, we shall consider that a loud

call for relief; we expect extraordinary occasions and pressing calls.

Elder Taylor arose and said—I shall have to concede the point, your arguments are so potent that I cannot stand before them—I shall have to give way.

President Joseph Smith said—I also shall have to concede the point. All I have to give to the poor I shall give to this Society.

Counselor Whitney moved that this Society be called The Nauvoo Female Relief Society, seconded by Sister Cleveland.

Eliza R. Snow offered an amendment by way of transposition of words; instead of the Nauvoo Female Relief Society, it shall be called The Female Relief Society of Nauvoo. Seconded by President Joseph Smith and carried.

The previous question was then put—Shall this Society be called the Female Relief Society of Nauvoo—carried unanimously.

President Joseph Smith—I now declare this Society organized with president and counselors, etc., according to parliamentary usages—and all who shall hereafter be admitted to this society must be free from censure and be received by vote.

President Joseph Smith offered a $5.00 gold piece to commence the funds of the institution.

President Emma Smith suggested that the gentlemen withdraw before they proceed to the choice of secretary and treasurer, as was moved by President Smith.

ELIZA R. SNOW.

WILLARD RICHARDS, Secretary.

The gentlemen withdrew when it was motioned and seconded and unanimously passed that Eliza R. Snow be appointed secretary, and Phebe M. Wheeler, assistant secretary.

Motion seconded and carried unanimously that Elvira R. Coles be appointed treasurer.

President Emma Smith then arose and proceeded to make

appropriate remarks on the object of the Society—its duties to others, also its relative duties to each other, viz., to seek out and relieve the distressed; that each member should be ambitious to do good. The members should deal frankly with each other and should watch over the morals and be very careful of the character and reputation of the members of the institution, etc.

Phebe A. Hawkes—question—What shall we reply to interrogations relative to the object of this Society?

President Emma Smith replied—For charitable purposes.

Moved and passed that Cynthia Ann Eldredge be admitted as a member of the Society.

Counselor Sarah M. Cleveland donated to the fund of the Society 12 cents, Sarah M. Kimball $1, President Emma Smith $1, Counselor Elizabeth Ann Whitney, 50 cents.

President Emma Smith said that Mrs. Merrick was a widow—is industrious—performs her work well—therefore, she recommended her to the patronage of such as wish to hire needlework—those who hire widows must be prompt to pay as some have defrauded the laboring widow of her wages; we must be upright and deal justly.

The business of the society concluded—the gentlemen before mentioned returned.

Elder Richards appropriated to the funds of the Society, the sum of $1, Elder Taylor $2.

Elder Taylor arose and addressed the Society by saying that he was much gratified in seeing a meeting of this kind in Nauvoo—his heart rejoiced when he saw the most distinguished characters stepping forth in such a cause, which is calculated to bring into exercise every virtue and give scope to the benevolent feelings of the female heart—he rejoiced to see this institution organized according to the law of heaven—according to a revelation previously given to Mrs. Emma Smith appointing her to this most important calling—and to see all things moving forward in such a glorious manner—his prayer is that the blessing of God and the peace of Heaven may rest on this institution henceforth.

The choir then sang, "Come Let Us Rejoice in the Day of Salvation."

Motioned that this meeting be adjourned to next week, Thursday, ten o'clock a. m.

The meeting then arose and was dismissed by prayer by Elder Taylor.

The Prophet Joseph Smith, in his office journal, has this to say concerning the momentous organization which had just taken place:

"I assisted in commencing the organization of 'The Female Relief Society of Nauvoo,' in the Lodge Room, Sister Emma

Smith, President, and Sisters Elizabeth Ann Whitney and Sarah M. Cleveland, Counselors. I gave much instruction, read in the New Testament, and Book of Doctrine and Covenants concerning the Elect Lady, and showed that elect meant to be elected to a certain work, etc., and that the revelation was then fulfilled by Sister Emma's election to the Presidency of the Society, she having previously been ordained to expound the Scriptures. Emma was blessed, and her counselors were ordained by Elder John Taylor."

There was no hesitancy in the manner and conduct of the Prophet in organizing the women that day. He knew exactly what should be done and he taught them in precise language what to do and how to do it. He called Elder John Taylor to the chair so that he himself might be permitted to discuss the questions at issue. He then moved that a vote be taken concerning the eligibility of each woman present for membership or full fellowship in the Society. There was no question as to age or social standing, relationship, or intellectual qualifications; yet each woman present must be in harmony and fellowship with all others present or she is not properly qualified to a place in the Society. Women were not asked if they were interested in one certain "cause" or "movement," or intellectual pursuit, but the fact of their respectability and standing in the community at large was the point at issue.

Note the first lesson in self-government taught by the Prophet:

As soon as the question of membership had been laid before those present, President Joseph Smith and companions withdrew while the sisters investigated the motion, and agreed upon a universal acceptance of all present.

Then, following strictly parliamentary usage, the Prophet stated the objects of the Society. The limitless foundation upon which they were to build their organization was stated succinctly. He proceeded then to outline their present and future possibilities, stating clearly that all he expected to do was to give them the pattern and leave them to work out their own destiny. He stated the number and kind of officers with which they were to begin their organization, but told them they were to elect their own officers and choose others to accommodate their developing needs. He stood ready to give help and instructions from time to time if they required them. He deprecated the forming of a constitution—that rock upon which so many modern social organizations have split, giving the women of the Relief Society that elastic and inspired rule of action which permits their decisions to be considered as law. The minutes of meetings to be the precedent and substitute for a constitution and by-laws. Leaving the women

present to name their own officers, his wife Emma Hale Smith was proposed as President and she chose her counselors. After some instructions and the reading of that marvelous revelation to Emma Smith from the book of Doctrine and Covenants, the Prophet and his companions blessed and set apart the three women who had been chosen to preside over the Society.

A PARAGRAPH FROM THE HISTORY OF JOSEPH SMITH.

"Nauvoo, Ill., Thursday, March 24, 1842.

"I attended by request, the Female Relief Society, whose object is the relief of the poor, the destitute, the widow and the orphan, and for the exercise of all benevolent purposes. Its organization was completed this day. Mrs. Emma Smith takes the presidential chair; Mrs. Elizabeth Ann Whitney, and Sarah M. Cleveland are her counselors; Miss Elvira Cole is treasurer, and our well-known and talented poetess, Miss Eliza R. Snow, secretary. There was a very numerous attendance at the organization of the Society, and also at the subsequent meetings, of some of our most intelligent, humane, philanthropic and respectable ladies; and we are well assured from a knowledge of those pure principles of benevolence that flow spontaneously from their humane and philanthropic bosoms, that with the resources they will have at command, they will fly to the relief of the stranger; they will pour in oil and wine to the wounded heart of the distressed; they will dry up the tears of the orphan, and make the widow's heart to rejoice. Our women have always been signalized for their acts of benevolence and kindness; but the cruel usage that they receive from the barbarians of Missouri, has hitherto prevented their extending the hand of charity in a conspicuous manner; yet in the midst of their persecution, when the bread has been torn from their helpless offspring by their cruel oppressors, they have always been ready to open their doors to the weary traveler, to divide their scant pittance with the hungry, and from their robbed and impoverished wardrobes, to divide with the more needy and destitute; and now that they are living upon a more genial soil, and among a less barbarous people, and possess facilities that they have not heretofore enjoyed, we feel convinced that with their concentrated efforts, the condition of the suffering poor, of the stranger and the fatherless will be ameliorated. We had the privilege of being present at their organization, and were much pleased with their *modus operandi*, and the good order that prevailed. They are strictly parliamentary in their proceedings." (*History of the Church*, March 24, 1842, p. 567, Vol. 4.)

How joyously the heart of woman beats when we contemplate this pregnant occasion. The first time certainly in this day and age when women were blessed and set apart by the laying on

of hands for public activity. Woman's sphere, hitherto confined expressly within the four walls of her home, was now to be limited only by the confines of the Kingdom of God itself. Later she was to be ordained as priestess and high priestess in the sacred courts, to minister in the Temple of the living God; but this, of course, was not then known.

It may be well here to add a qualifying word concerning the use of the word "ordain" which is found in these minutes as also in the Doctrine and Covenants and the *History of the Church.* The Latter-day Saints have broadened or narrowed the use of words in their Church history as occasion and the matter in hand might seem to warrant. We have the word presidency applied to three presiding officers instead of using it only as a noun descriptive of an office held by one man. The meaning of the word "ordain" as used at that time was to be appointed to a duty or an office. The ecclesiastical meaning of the word, however, is "to invest with ministerial and sacerdotal functions, to introduce into the office of the Christian ministry by the laying on of hands, to set apart by the ceremony of ordination." In more recent years there has been quite a distinction made among our people between "ordination" to the priesthood and "the setting apart" of any person to act in any one of its offices; so that we use today the term "set apart" in speaking of the ceremony which was then and is now used for officers in the Relief Society.

Consider the possibility of the spiritual functions named by Elder John Taylor in blessing Emma Smith! She was to be a mother in Israel, a pattern of virtue, to look to the wants of the needy and to possess all the qualifications necessary to stand and preside and dignify her office, teach the "females" those principles requisite for their future usefulness.

Contrast this calm and dignified beginning for women's organizations in the world with the record left us of the excited and tremulous efforts made by the few brave women led by Lucretia Mott, six years later, at Seneca Falls, when they set about forming the first organization of non-"Mormon" women known to modern times—"The Woman's Rights Convention." We are told in the *History of Woman Suffrage*:

"To write a Declaration and Resolutions, to make a speech, and debate, had taxed their powers to the uttermost; and now, with such feeble voices and timid manners, without the slightest knowledge of Cushing's *Manual,* or the least experience in public meetings, how could a woman preside? They were on the verge of leaving the Convention in disgust, but Amy Post and Rhoda De Garmo assured them that by the same power by which they had resolved, declared, discussed, debated, they could also preside at a public meeting, if they would but make the experiment." (*History of Woman's Suffrage,* Stanton-Anthony-Gage, p. 75.)

In the organization of the Relief Society the Prophet proceeded to broaden forever the scope of action and inquiry which should be made into the character of future candidates. Recall his words:

"Do not injure the character of anyone; if members of the Society shall conduct themselves improperly, deal with them, and keep all your doings within your own bosoms and hold all characters sacred."

Not content with verbal instructions, the Prophet next proposed that the President of the Society and her counselors should occupy the chair of the meeting. There was native dignity and presence of mind exhibited by Emma Smith in thus presiding in this historic meeting. Every line of the minutes proves her to be composed, cheerful, and exceedingly sure of herself at a time and place when the character and inspired teachings of her husband are awe-compelling. She takes her place, by right, at his side, filling her sphere and its newly acquired honors with all the aplomb which could be expected from the companion and mate of her kingly husband. The lively dissension which took place as to the name by which the movement should be designated is both amusing and enlightening. When Elder Taylor proposed that the Society should be called the Nauvoo Benevolent Society, President Emma Smith asks for his purpose in substituting the word "Benevolent" for "Relief." The strictures of Sister Eliza R. Snow regarding the Benevolent Society are not without foundation. "The Washington Benevolent Society," referred to, as described by Benson J. Lossing, was "organized in 1812, composed wholly of men, to perpetuate the principle of Washington as set forth in his farewell address. The society had its origin in an effort to promote the waning fortunes of the old, now extinct, Federalist Party, under the guise of a social and benevolent organization. The internal graft and corruption became a public scandal and the vigorous but unpopular opposition to the War of 1812 nurtured by this society brought such a storm of indignation from the loyal and triumphant party of Jefferson that the society was entirely swept out of existence." This, no doubt, explains the antagonism felt by the patriotic "Mormon" women whose fathers and brothers had, many of them, fought in the War of 1812. Peace at any price was not popular with these brave and loyal American citizens.

The keynote of this incident was struck by Elder John Taylor who said courteously to President Emma Smith, "I shall have to concede the point; your arguments are so potent that I cannot stand before them. I shall have to give way," to which the Prophet readily agreed. Here we have the very first instance, and one might say, about the last, of a public difference of opinion a title, but a far subtler point, that women were not only to have opinions on public questions and express them, but these opinions

were to be considered and when reasonable and just they were to obtain. In all the discussion, however, there was the utmost courtesy extended and perfect order maintained. One notices also in this incident the dominant spirit of President Emma Smith and her unwillingness to concede a point. When the will, however strong and dominant, is made subservient to reason and justice what a weapon for good it becomes. But how close to the precipice of self-destruction does such a will often lead its possessor! The heart must seek counsel of the head or the result is disaster.

Another significant fact recorded in these first minutes is that the Society was declared organized by a Prophet of the living God, with a president, counselors and other governing officers. Thus, upon the foundation of revelation and of the authority of the Priesthood, was this first of all woman's organized institutions founded in modern times.

The Prophet offered a five dollar gold piece with which to commence the charity funds of the Society, stating that hereafter all he gave to the poor should go through the channels of the Society.

What unusual thoughts must have filled the hearts of those women when that meeting closed and they looked into each other's eyes and realized that however inadequately or feebly, they were the humble instruments chosen to begin a wonderful work for women, greater, more comprehensive and more awe-inspiring than any previous sex movement in the world's history. Seen through the reflected vision of their Prophet, some of them must have guessed at the varied scope and marvelous activities for womankind which would grow out of this great movement.

To summarize the results it may be noted that not only were the worthy emotions of benevolence and charity and love which are, after all, so much a part of the normal woman's heart, to be cultivated and given expression, but women were also to learn how to govern in a public capacity through governing themselves. They were to acquaint themselves with the best rules of public procedure and to conduct all of their assemblies according to parliamentary usage, vivified by the divine inspiration which would come with the time and the place. They were to learn through these public activities that wider balance and poise, of judgment and decision which had only been granted them in the narrow confines of their home life. Hitherto unused faculties were to be discovered and set in operation by the women of the Church. Household machinery must be adjusted to permit these public activities to continue weekly and sometimes daily in their demands between the Priesthood and the presiding officer of the Relief Society; yet it was a point which involved not only the choice of upon the Society members. Husbands, fathers, and children were

to learn that wives, mothers and daughters were individuals and were to be counted in the social system as intricate parts of the body politic. They were to achieve opinions not based upon personal bias nor upon individual affection. Their voice would unquestionably be heard upon matters of public moment; not the voice of one woman, but the voice of an organized body who considered matters and formed intelligent opinions concerning public activities. The women of the Church had done this incidentally, now they were to do it collectively and under authority. Who should study the science of government if not a woman who governs all men until they are able, through growth and maturity, to govern themselves and each other? The mother sits as judge and jury in every domestic trial, the husband and father acting usually as the supreme court of appeals, only when cases are beyond her ability and jurisdiction; so that she of all others in the world should study the science of that which is her daily practice and through so much of which she stumbles unwittingly until experience teaches her wisdom through bitter lessons. And this science of government was now to be hers not only in its limited domestic sense, but in that broader world-field which would permit her to sit as queen of a world by the side of her husband when he became the Adam and king of that world which would be theirs to create and fill with their spirit-children. Impossible to conceive with our mortal limitations all that this prospect opened before the human vision, but there on the 17th of March, 1842, the first duly organized body composed only of women, in modern times, and in ancient times so far as we know, was founded and completely equipped to begin official and public life for womanhood in this generation by that Prophet, Seer and Revelator, Joseph Smith. All honor to his name!

Babe of Mine.

Lucy Wright Snow.

Oh, babe of mine, let me draw near to thee;
Let me inhale the perfume of thy purity;
Thou art a gift. Oh, gift divine,
A part of heaven—sweet babe of mine.
Thou art a gift from Him that giveth all;
Oh, blessed gift! God-given with Adam's fall.
And in my hour of weariness and strife,
The power of thy sweet innocence doth
soothe and bless my life.
'Tis like I hear the Savior say anew—
God's Kingdom is made up of such as you.

Our Indian Cousins

[The editor has had a long time promise from our new apostle, Elder Melvin J. Ballard, for some account of the wonderful manifestations witnessed by our elders amongst the Indians in his missionary diocese; and having just received the following interesting recital, we are happy to present it, feeling sure it will both interest and instruct our many readers.]

THE FORT PECK INDIAN RESERVATION.

Melvin J. Ballard, of the Council of the Twelve.

Missionary work was commenced among the Indians on the Fort Peck Reservation, in Northeastern Montana, about eight years ago. Several missionaries have been assigned to that territory, have found many willing to listen to their message, and have distributed a number of copies of the Book of Mormon. Some of the believers had been baptized before the writer visited the reservation. The occasion of the visit was at a midsummer celebration, when there were some twelve hundred Indians present. They were encamped on a hundred-acre tract of ground, with their tents making almost a complete circle around the entire hundred acres. One day was spent in going from tent to tent, shaking hands with the Indians, and administering to their sick, the report of the beneficial results of the ministrations of the elders, in the sacred ordinance of the Gospel, having spread over the reservation. Many had received blessings at the hands of the elders, and when the people came to this celebration, they brought their sick with them.

It was an occasion long to be remembered by those missionaries who participated in it, for we have seen nothing like it in our missionary life. It was our privilege to administer to the blind, the lame, to consumptives, and in fact to those suffering from all kinds of ailments; but those who sought these blessings came with unquestioning faith, believing that if the elders of the Church should annoint their sick and pray over them, that the sick would be healed. We have not seen such faith among people anywhere in our misionary experiences, as we saw among those Indians. The results were that we saw their blind restored to sight; their lame made to walk, and the consumptives healed of their infirmities.

One striking instance occurred during this visit, when an old gentleman about seventy years of age, after shaking hands with

the writer, recognized in him some one whom he had seen before, and began talking in his Indian tongue while the tears coursed down his cheeks. The interpreter who was with the party, explained that this old man had seen the writer in a dream some three years previous; saw him come to the reservation, and heard him preach the only true gospel. Needless to say that not only the poor old Indian was now in tears, but also we grateful missionaries were weeping, thankful to the Lord that he had given us such a testimony. It was an evidence to us that we were engaged in the right work and that the Lord was cooperating with us. This elderly Lamanite was baptized as were many others.

It was our privilege to speak to some five hundred of them in one of these gatherings, where they listened intently to the story of their forefathers, and the promised blessings on condition of repentance and obedience. From time to time, since then, we have noted the growing faith of those who have received the

GROUP OF BLACKFEET INDIAN CHIEFS ON THE BLACKFOOT RESERVATION. ELDER JOHN GALBRAITH IN CENTER OF GROUP.

gospel, and the blessings attending the administrations to the sick continue to this day. The cases are so numerous that we do not pretend to give them in this brief article. The Lord has wonderfully blessed this people during the present epidemic. While many have been stricken, they have called for the elders, and so far as we know, in no single case where the elders have administered to those stricken with influenza, have their lives been taken, and we rejoice in this goodness of the Lord. Evidently the adversary has also been very much disturbed over the success of our work, for we have built a comfortable church and mission

home, and have been conducting a school, through the assistance of our faithful missionaries.

A few months ago, two families became somewhat disturbed in their faith, and criticized some of their brethren, to the extent that they were about to withdraw from the Church, when the following remarkable circumstance occurred in the case of one of these sisters: Two weeks after the criticism referred to, she came into her room one day, and on entering heard a voice calling her by name. She could see no one, and after looking in all parts of the room—for she lived in a one-room house, she heard the voice again. Upon looking up, she declares that the whole roof disappeared, and that there was standing in the air above her, a personage dressed in white, who had a long beard which she said looked like white pearls. Addressing her, he stated that she "must repent of her sins and listen to the 'Mormon' Elders, for they had delivered to her the word of God, and that if she would gain salvation, she must obey what they had said, and remain faithful." She lived about a quarter of a mile from the mission headquarters. Immediately she started for the mission home, came through the field, and arrived in a breathless condition, and at once asked if she had been cut off from the Church. When she was informed that she had not, she fell to her knees and began thanking the Lord, and begged forgiveness for the course which she had taken, and was overjoyed with the glad welcome which was extended by the Saints and the elders.

The writer heard her relate this testimony, and from her steadfast course since then, is convinced that she received a genuine manifestation from the Lord.

One other instance: We had not talked much about temple work to the Indians, for we had all we could do for the present to instruct the living in the course which they should take; but one of the Indians had a dream in which he saw the interior of the Salt Lake temple; at least the description tallied exactly with both the exterior and the interior of that building. He had a good description of all the rooms including the baptismal font. He said in that room was a great pool of iron resting on the backs of iron oxen, containing water, and that when he entered the room he found it full of the spirits of his forefathers. They told him that they had been waiting for him for a long time, and that he must now do something for them. After relating his story, he asked us what it was that he could do for his forefathers. When we explained to him baptism for the dead, and told him that he had received a view of the interior of the Salt Lake temple, his heart was overjoyed, and we felt that it was another additional witness to us that we should teach, not only salvation for the living, but also redemption for the dead, and the spirit of this

work has been upon the Indians ever since. So far as they can, they are gathering up the genealogy of their dead, preparatory to entering the Canadian temple when it is completed, to do this work.

These very remarkable circumstances are convincing proofs to our missionaries that the time for the conversion of the Lamanite has come, and that the Lord is cooperating for their enlightenment in a wonderful way.

The work has already begun on a number of other reservations, and from present conditions it will be extended to all parts of the mission; it will not be long until successful missions will be established for each reservation. We feel that this is only the beginning of the good work that will yet be accomplished.

I desire to add to my own testimony as given above, the following from two of our faithful missionaries, Elders Joseph A. Packer and Clarence F. Riddle. Elder Riddle is still laboring on the reservation:

"According to your request, we are sending you some articles from our diary in regard to the many marvelous manifestations of healings manifested among the Indians on the Fort Peck Reservation.

"In the winter of 1913, when Arley Marshal and myself were sent out together, we were called in to administer to Brother Bear Skin, who was blind. We did so, and when we removed our hands from his head, he remarked in the Indian tongue, "Now I see!" and he has seen ever since. Just recently in our fast meeting, he bore a strong testimony, remarking about the great power of healing enjoyed among our people here.

"That same winter, in company with Brother Nimrod Davis and Elder Marshal, while traveling through the Reservation, we came to a home where a girl nineteen years old had been sick for nine years, apparently suffering with leakage of the heart. She was administered to that night and the next morning, and then we didn't see her again until the midsummer celebration. When we met her there, she was strong and healthy.

"The next summer Elder George J. Henderson was my companion, and we were called to administer to several Indians. On one particular occasion we called on one whose feet and legs were swollen so bad that he could not stand up. We anointed his legs and administered to him. The next time we saw him was at the midsummer celebration, dancing the war dance.

"Another instance was of a young man who had been brought thirty miles to be administered to. He was very low with consumption. We met him while in company with President Melvin J. Ballard at the midsummer celebration, and were requested to

administer to him. We did so, and have been informed that he has recovered his health.

"Since my return to the reservation, we have experienced many similar manifestations of healing. One instance in particular: Elder Marvin W. Jones and I were called in to a neighbor's,

INDIANS PREPARING FOR WAR DANCE.

to administer to a little boy who was very sick. As we entered the room the mother said, 'Look here, Elders, his feet have already turned purple.' We administered to him, and when we looked over there the next morning, we saw the little boy out playing.

"I am afraid I am taking too much space. Suffice it to say that Elder Riddle and myself are experiencing similar manifestations. We often have Indians come from Canada and North Dakota to be administered to."

CORRECTION.

In "Our Indian Cousins," in the February *Magazine,* the name of Ira D. Hatch was wrongly given as Harry Hatch. His numerous friends wish this typographical error made right.

Bending the Twig

Elsie C. Carroll

At the click of the gate Janet Culmer looked up. The snowy dish-towel she was hemming dropped into her lap and she removed her thimble and slipped it into the pocket of her sewing apron. It was Mandy Boyd coming up the walk, and something in her strong, resolute strides and the set of her thin lips reminded Mrs. Culmer of that morning nineteen years ago when Mandy had come to tell her about John. No one else in the village had had the courage to bring the news to the girl-wife that she was a widow.

Not that Mandy Boyd was a gossip who reveled in carrying news about the town. Far from it. However, she was a woman who never shirked a duty. For that reason she had come to be not only much respected in Norville, but also at times at least a little dreaded. It was she who had been sent to inform the Goldstein family that the Relief Society could no longer contribute money to feed and clothe the children so long as the head of the family persisted in exchanging their contributions for beer. It was she who had been sent to warn parsimonious old Judge Hinmarsh that his name would be published as a slacker unless he came through with some Liberty Bonds. In short, such unpleasant tasks had been thrust upon Mandy for so many years that gradually she had come to assume their responsibilities as a matter of course, and when she observed anything which in her mind needed adjusting, whether it was an affair of public interest or of a private one she took it upon herself to see that it was righted.

"Good afternoon, Mandy. Come in." Janet held the screen door open for her guest with one hand, while with the other she waved the dish-towel at imaginary flies. At the same time she was endeavoring to quell the unpleasant foreboding Mandy's appearance had given her.

"Good afternoon, Janet." There was no relaxation of Mandy's set jaws. She took the stiff, upholstered chair Janet set out for her and removed her sun-bonnet. Mrs. Culmer resumed her seat near the window and picked up her sewing again.

"It's a beautiful day, isn't it?" she ventured, hoping to establish the relations of an informal call. Mandy made no reply. Instead she sat studying Janet's face with a critical detachment so extremely characteristic when she had an unpleasant subject to broach, that Janet felt fairly cold.

"It's about your Jack, I came," Mandy spoke abruptly. She never beat about the bush. "No, don't be frightened. It ain't bad news. Anyhow not the kind you're thinking of. I just came to see if you knew he's the talk of the town the way he's running about with that Turley girl?" Janet breathed easier but the startled, anxious look remained in her face.

"That Turley girl—and Jack? I don't understand."

"I knew you didn't. That's what I told them over to Mariar Allen's quilting. I said, 'I'm sure Janet doesn't know a thing about it,' and that it wasn't right you shouldn't when everybody else is talking about it. So I came right over to tell you. Yes Jack and Bernice Turley's the talk of the town. It isn't that there's anything wrong with the girl as far as I can see. To my mind she's a sweet, pretty little thing in spite of her mother's carelessness and if I had a son I'd a whole lot sooner he'd marry a girl like Bernice Turley than one of these conventionalized butterflies some mothers pick out for their boys. But that ain't saying that you would. We all know what good housekeeping and proper training mean to you. That it's the religion of your life. And we all know how your every thought is centered in Jack and how you've brought him up on standards exactly opposite to the slipshod ways of Molly Turley. Jack's been raised on order and system of the strictest type, while the only system Molly Turley ever used was letting her children grow up just as they happened to. To my mind there's disadvantages to both ways, but the women over to Mariar's seemed to think that the biggest calamity that could happen to you would be to have Jack take up with that girl so, as I said, I just ran over to tell you. There's nothing like nipping such a thing in the bud you know."

"But Jack hasn't taken Bernice Turley anywhere." Janet persisted gropingly. "You know he's keeping company with Alice Warner over in Melford. Why, he and Alice have been sweethearts ever since they were children. Clara Warner and I used to be chums you know." Mandy chuckled dryly.

"Well, maybe he's keeping company with Alice but he's spending most of his time with Bernice. She walks to the office with him every morning on her way to her uncle's farm. She pretends to go out to help her Aunt Lucy every day. At noon he goes out and eats his lunch with her in that pine grove this side of John's and Lucy's. Sarah Watkins says her George passes them on his way home from the field. And every afternoon he goes out and walks home with her and spends an hour or so playing tennis or volley ball with her and the rest of the Turley children in their back yard. It's been going on nearly ever

since Jack got back from school. That's about three weeks ain't it?"

The news had made Janet speechless with surprise. Mandy got to her feet. Adjusting her bonnet she walked to the door.

"I just thought I'd let you know," she repeated. "Not that I have anything against the Turley girl, remember. It's just that two twigs bent in such opposite directions might not ever be able to grow in the same direction—and I thought you ought to know."

"Thank you, Mandy," Janet managed to say as the screen closed and her visitor walked back down the path. Half way to the gate Mandy stopped. Janet was still standing in the door.

"There is such a thing as bending a twig too far," Mandy said tersely, "so far it either breaks or flips back the other way." Thus relieved she walked out onto the sidewalk.

For a long time Janet sat gazing out of the window. Her sewing lay unnoticed in her lap, and she toyed with her thimble absently. She looked back over the years of her boy's life.

She remembered how she had gathered his warm little body into her arms that morning nineteen years ago when she had realized she must be both father and mother to him. She had registered a vow that his training should be the one great object of her life. She had the moulding of a man in her hands and no pains should be spared in the moulding.

Later she had formulated some rigid standards to guide her, fearing she might naturally be too lenient, and had conscientiously striven toward them. One of the rules had been suggested by Jack's father a few days before his death. In speaking of a certain young man of their acquaintance who had conspicuously failed in life, he had remarked: "That boy's failure is due to the slip-shod way in which he has been brought up. He has never learned the importance of little things. It is right habits in little things that make for success in the big things. We must remember that in training our boy, Jennie."

Those words had stood out as a guiding star before her during all the years of Jack's childhood and adolescence. It had often been hard to enforce the rules she deemed necessary to gain her end, but she had never faltered. And now Jack had rewarded her! Always he had been pointed out as a model by the parents of his companions.

He had finished his education with credit, and was now entering the business world with a bright future before him. Was the failure to come after all this?

She had never dreamed of his taking up with a girl so unlike himself as Bernice Turley. The mere thought made her

wince. To her, order and regularity were supreme doctrines. Molly Turley's creed was exactly opposite. She believed in absolute freedom and spontaneity. Accordingly, to the disgust of Norville's fastidious housewives, the Turley children had not been brought up at all, they had simply grown up as they chose.

The more Janet thought over Mandy's news the more serious it loomed up before her. Yes, as Mandy had suggested, this undesirable association must be nipped in the bud. But how was it to be done? Janet had not been a boy's mother for twenty-one years without discovering that the nipping process requires all the tact and skill a mother has power to summon.

She must think out what would be best to do. Presently she decided to take a walk. Perhaps she could think better out of doors. Besides it would soon be time for Jack's coming. She did not want to see him until she had decided upon some mode of action.

She selected the path along the foothills instead of the public road for her walk. After a half hour she turned from the path and walked a short distance up the sidehill east of the village. The valley lay peacefully before her, and all about the foliage showed the first gay tints of early fall. She sat down on a large bowlder and closed her eyes, trying to let the silence of the surroundings calm the anxious tumult in her heart.

Presently she was aroused by the sound of voices. She started up then sank back upon the rock. One of the voices was Jack's; the other belonged to Bernice Turley. The two had come from the opposite direction and had seated themselves on a fallen log near the path. A clump of willows hid them from the mother's view, but their words came distinctly to her ears.

"It must be jolly to live like you folks do," Jack was saying when Janet first heard them. "Your house is the 'comfiest' place I was ever in. I like to see your Dad with his feet upon the radiator and Ned's cap down in the corner back of the sofa just where it happened to light, and your books and magazines and music strung around like they had all been used. You don't seem to be all tied down by petty little rules, such as 'a place for everything and everything in its place' and you are not pinched into machines by the habit of doing the same thing at the same time every day. Now, I wouldn't say a thing against my mother; she's the best in the world, but oh you know she'd never get over it if I'd do some of the jolly things your brother Ned does. You see, father died when I was a little chap, and, well, she doesn't know what really counts in a boy's life." Part of the sting with which those words pierced Janet Culmer's heart was soothed by Bernice Turley's reply.

"Oh, you don't know how I've always admired your mother! I'd give anything in the world if Mama kept house like she does. They say she has certain days for doing every bit of work. I'd love to live like that. We never know what we are going to do tomorrow and everything is so—so messy and uncertain that sometime I feel that I can't endure it."

Mrs. Culmer slipped away unseen. As she walked homeward slowly, she was wondering with a growing conviction if it were possible that she had made a mistake—as big a mistake, perhaps as Molly Turley.

What was it Mandy had said about bending a twig so far it would either break or flip back the other way? She would go and talk it over with Mandy.

The Inner Light.

Lucy May Green.

Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

There is an inner light that never fades;
'Tis sunshine to the soul. What is this ray
That gleams across our path by night and day?
The Holy Spirit's light.

What can make home a blessed, hallowed spot
In palace fair or e'en the humblest cot,
Tho' toil and pain and sorrow be our lot?
The Holy Spirit's light.

Amid earth's dross it beams like living gold,
A hidden treasury of wealth untold,
New hopes, new joys, new comfort it unfolds:
The Holy Spirit's light.

So may we worthy live, from day to day,
Still o'er our path that warm effulgent ray
May brighter shine until the "Perfect Day."
The Holy Spirit's light.

Two Faith-Promoting Incidents.

Annie G. Lauritzen

OBEYING THE PROMPTINGS OF THE HOLY SPIRIT BRINGS BLESSING.

'Twas as if to impress upon my mind the great lesson of obedience and faith as well as to show me the arm on which I must lean in all future years that I had the following remarkable experience in my early married life.

My first child was a little over one year old when she was taken with dysentery. For a time I doctored her with castoria, rhubarb, castor oil, and many different, well-known household remedies, but although I received many testimonies of healing in my childhood and youth, it seemed now that I was too stupid to think of exercising any faith in her behalf; so she grew worse and worse, and although I worried myself nearly to death, I entirely forgot to call directly upon our dear, good Lord.

One day a neighbor told me that she had heard of putting cold water cloths on the stomach to draw out inflammation, which I promptly tried with most disastrous results. The child was already weak and faint with the bloody discharge from the bowels, and as I placed the cold application to her stomach she suddenly went cold and numb, apparently lifeless; her eyes were closed as if in death. I was just within a few weeks of my second confinement and was alone, as I thought, with a dead child and a little girl—Martha Zoolig. She ran out for help while I held the child, screaming meanwhile, "O, I've killed her, I've killed her, I've killed my darling babe." Then I grew more rational as I heard the still small voice within me saying, as if in reply to my words: "No, you haven't killed her, you've done all you could with earthly means, now try to call upon the Lord! Rub her stomach with the consecrated oil and then pray!" I did as directed, and she soon revived, to my unbounded joy; recovering rapidly she steadily grew in health and strength. She is now nearly 28 years of age and has four lovely children of her own. Since then I've had hundreds of testimonies, but that was the greatest of all and the very best one.

ON YIELDING OUR WILL TO GOD.

The doctor had said, "I can give you no hope that she will live." I need not tell you how I felt—you have all seen loved ones pass away.

Yes, this was an idolized child and I felt as if I should go raving mad. I had no power to reason; all I could do was to run back and forth wringing my hands and moaning piteously. The hour was midnight. I frantically handed the child to my husband and ran out of the door. I gazed round at the peaceful, silent stars that seemed to whisper to my distracted soul that God was taking our darling for a purpose, known best to Him—a certain mission, the nature of which I will not here disclose. In answer to my anguished pleadings the Father revealed to me, by the still small whisperings of His Holy Spirit what it was to be: and so returning to the house and throwing my arms about the neck of my dear sister I said in a calm and rational, almost firm voice, "Father, thy will be done, not mine; not mine, but thine."

And then and there came stealing into my heart the pure, white-winged dove of peace, and a joy came into my soul that I cannot express. It was as if the home was filled suddenly with a concourse of angels. I never felt any happier in my life, for the Lord had sent his Holy Spirit to comfort my distracted soul. This Holy presence can supply the loss of loved ones and make the future years of absence seem as a fleeting moment. Almost twenty years had passed with their train of joys and sorrows—and I was seated in the St. George temple, clothed in the robes of that holy house, when the following poem came into my mind and I ran upstairs and wrote it down:

"THY WILL, O LORD, NOT MINE BE DONE."

"Thy will, O Lord, not mine be done,"
So spake the Lord in agony,
While in that dark and deep despair,
Alone in drear Gethsemane,
Repeated o'er upon the cross
Of cruel bleak Mount Calvary.

Come unto me, thou gift divine,
Of faith in God, that I may see
The wisdom of the Father's love,
Who loves while yet he chastens me,
That understanding him while here
Prepares me for eternity.

O give me light thy will to know,
O give me strength thy will to do,
That I may merit here below
Thine approbation pure and true,
That I may rise from living death,
To walk in life forever new.

Thy loving care is infinite,
Extended to us every one;
Oh help us each to understand
And ne'er thy godly wisdom shun;
There'll be no fear nor sorrow when
We learn to say, "Thy will be done."

BOOK ON HYGIENE.

Personal Hygiene and Home Nursing, a Practical Text for Girls and Women for Home and School Use, by Louisa C. Lippitt, R. N., Assistant Professor of Correction Exercises, University of Wisconsin (In New-World Science Series, edited by Professor John W. Ritchie). Illustrated. Cloth. vii+256 pages. Price $1.28. Published by World Book Company, Yonkers-on-Hudson, New York.

The purpose of Miss Lippitt's textbook is to explain the means by which girls and women may attain health and happiness in the present, and lay the foundations for sane and vigorous lives in after years. In clearest terms it lays down practical instructions for the conduct of their daily lives. Not only are the rules set out, but the reasons which underlie them are made clear. Directions are given for preventing the spread of infection from cases of communicable disease; and instructions are furnished for the care of oneself and one's family in cases of accident or sickness.

TO GENEALOGICAL STUDENTS AND THE SISTERS GENERALLY.

Some people who have printed books containing genealogical records, take names from the books merely placing checks against the names and perhaps penciling dates. This will inevitably lead to confusion and will be an expensive loss, in the future, to the family genealogist, as duplications are bound to occur.

We suggest to all those who have printed books, that this winter, when our meetings are adjourned, such owners of books could profitably spend a portion of the Sabbath day in copying all printed information, first into note books and then into proper family records for temple use. Note sheets should be drawn off from printed books or penciled note books. All should be copied properly, first into pencil note books, and then in ink into the family temple record; and then sheets may be drawn off from that temple record. Thus the family relations are established, and sealings and adoptions will follow naturally and clearly.

Sisters, have you a printed family book? If so, take this advice from a friend.

At the Temple Gates

Mary Foster Gibbs

It was a sparkling afternoon, the sun picking out countless diamonds on the snowy surface inside the temple gates. At the gate-house we sat watching the endless procession of faithful devotees who went within to receive their promised blessings.

Early Thursday morning, not many months ago, a handsome, dark-eyed soldier, in his trim khaki, opened the gate and ushered within a tall, blond girl whose blue eyes lingered hungrily in their gaze at her soldier escort. Two matronly women accompanied the attractive couple, and one of them—the mother of the soldier—stopped to question me as the others passed along the sunny pathway:

"My son came down from the Fort this morning to get married, and although he had permission of his sergeant, the whole matter was so hurried that he didn't wait for the permission of some higher officers."

"So," I replied, "and what may follow?"

"That is what I am worrying about," replied the anxious mother. "I dreamed it all out last night, and I have told him this morning that unless he gets full permission from all concerned he will be imprisoned for his act. I saw it all in my dream."

The mother hurried after the others and I remained lost in thought, yet constantly engaged in the passing of the crowds who daily enter the portals of our sacred temple. Here an aged couple with whitened hair and bent shoulders go quietly onward, bent upon their holy task of redeeming their dead. Behind them comes a father with his wife and half-grown family of children to receive the long-waited-for blessing denied them because they were wedded in distant lands and only now have reached Zion and may make their vows over the altar of God's holy house. Young girls, timid and half afraid, cling to the arm of mother or father or elder sister as they hurry past the prospective bridegroom bringing up the rear laden with his valises and bundles which always accompany the workers within these sacred walls. Hundreds of vicarious workers pass my watching eyes, going within to labor for their dead.

It is five minutes to the hour of nine, and the doors of the temple will soon be closed. Suddenly a small detachment of soldiers file through the gate, and the Captain salutes me as he requests the presence of a deserter from his company.

"Name?" I ask.

"John Morton," answers my visitant. "Did he pass this way?"

"Perhaps," I answer, seeking to gain time. "Many pass this way whose names I know not."

"Then I must go within. In the name of the United States Government I demand entrance to seek John Morton."

Instantly recalling my fine, up-standing soldier bridgegroom, I offered to go at once in search of the required man, and begged the company to await my return, promising that if he was within he should certainly return with me. It required a little time to find my sought-for soldier, and when found he was somewhat rebellious and resentful.

"Do you know that this means court-martial and perhaps imprisonment for a term of years?" I asked.

"I don't care what it means," answered my soldier boy, looking me squarely between the eyes. "I got permission of my Sergeant yesterday, but could not reach the Captain himself I told the Sergeant how it was, that I wished to be married to day, for our company leaves tonight—and really leaves I guess—although we have had many feints at departure in the last few weeks. We have marched down to the depot a number of times and then back to the Fort again. Tonight, I dare say, we are really leaving."

"And couldn't you find your Captain to get permission for a day in which to get married?" I ventured in surprise.

"No," answered the soldier shortly. "The Sergeant tried and I tried. The Sergeant suggested that I be married by the law of the land, and said that would be easy to arrange."

"And then?" I queried.

"Then," he shrugged and paused, "I told him I would not answer reveille. I put it up to him as man to man. I told him that my sweetheart deserved to be married in the right way, and I proposed to marry her according to the laws of God and not of man."

"And now," I assured him, "you will make an unhappy scene, both for your bride and everybody else, in case the Captain objects when he hears of this and if you persist in remaining here; for if the soldiers are sent, they will demand entrance and carry you off, no matter how just your claim may be, nor how invincible your own courage. Be persuaded, my son. The soldier who accepts his country's discipline cheerfully makes the best soldier of the Cross. Go quietly back with your Captain. Appeal your case, and beg for clemency and permission to re-

turn later in the day. There is still another chance if you are here at noon today."

Our eyes battled for a moment, and then I added, "The blessing of God will go with you, my boy. Be not doubtful, but trust in Him."

He turned, and without another word marched straight out of the temple doors, and I followed him and saw that he saluted his officer, and, with but few words exchanged they fell into step and withdrew from the temple grounds.

The sunny hours of that winter's morning dragged slowly on, not only for the little bride who could neither rest nor sit within the temple, but who stood in the outer vestibule with hanging arms and fingers twining in nervous clasping and unclasping, while her eyes were anon bright with hope crowded with fear or filled with unavailing tears. Her mother sought occasionally to assuage her grief or strengthen her faith, while the mother of the soldier bridgegroom paced restlessly up and down, her mixed emotions chasing in panoramic rapidity over her mobile features. On the steps of the gateway I watched and waited and listened for the clang of the soldiers' measured tread.

Twelve o'clock struck—half past—and again I went within the temple courts to assure the little bride that if it was right, and God willed to have it so, her groom woud get permission and all would yet be well. She said nothing. In all that fateful day I heard but one word pass her lips. Her eyes told her story.

The gate flew open. My soldier bridegroom strode quickly by with one brief salute to me as he passed. I followed him with my eyes and in my sympathetic old heart I saw him meet and greet the little sweetheart he had dared so much to claim as his wife over the sacred altar. And then I visioned them robed in white, passing from court to court, receiving and making their promises and vows as they ascended from glory to glory.

Shortly before three o'clock an auto purred swiftly in front of my gateway, and a middle-aged man flung himself hastily out and asked me as I stood up to receive him:

"Is the company through? May I find my son? He is the soldier lad, and his commanding officer gave him permission to come here and receive his bride in marriage, if he would be at the station to go with his troop on the 3:30 train for Los-Angeles."

"Why man," I replied, "it is nearly three o'clock now. It is next to impossible for him to get out in that time."

"Well," replied the father, "it looks like John would surely be subject to court martial and imprisonment yet."

"Come with me," I said, for this man was an officer in the army of Christ and bore his priestly credentials always with him.

Within the sacred walls I bade the father tell his story to the Chief Recorder of the temple, and he took the message and passed it on from room to room while we stood in the corridors without breathless and in prayer.

Ten minutes, fifteen minutes, each moment an hour, and yet they flew on lightning wings. Three o'clock, a quarter past, twenty minutes beyond, and five minutes more. The father paced the halls with guarded swiftness. At last, with floating draperies of white, the girl flew down the winding stairway and behind her came her two mothers. A moment's change of apparel, a swift word of gratitude, and I took them by the hands, leaving the father to follow with his soldier son. Breathless, the little bride stood beside the auto and watched the soldiers tramp, tramp past the monument, the last one lost to view as they marched below to the station. Deliberately the young soldier arranged his clothing, fastened neatly his puttees, and then with that silent air of determination which makes brave men and dauntless soldiers, he raised his hand in the familiar salute and shutting the door upon the bridal party as he leaped within, I saw them roll swiftly away, and knew that bridegroom had won out, had won his wife, had won his point, had won the right to live, no matter what battle charge he faces, for he was true to principle, to bride and to his God.

The Years.

By Grace Ingles Frost.

My soul tonight goes groping through the years,
The years that mark the way which forms the past,
With mingling of its laughter, love and tears,
Its sunshine which was merged in shade at last.

Forth from its quest my soul grown strong returns
From conflict with the bygone years, to find
With sympathy and love more brightly burns
Its altar-fires for struggling human kind.

O years long past, O years that yet must be,
And you, today, that link which lies between,
Which maketh of the past and future one,
Ye are but stepping-stones 'twixt heaven and me

Let's Make a Garden

By Morag.

"For lo, the winter is past, the rain is over.
"The flowers appear on the earth, the time of singing of birds is come" (Song of Solomon).

To grow flowers successfully one thing above all others is necessary, that is plain, ordinary common sense. It is a pretty fancy to say that flowers will grow for those who love them—one might as well say that good bread or preserves are the products of affection rather than of skill.

As in everything else, there is a certain knack in growing flowers. The closer you study nature, the better gardener you will become.

Use the head and hands as well as the heart. Study the various classes of flowers and their habits. "Annuals," as the name implies, are plants of a year. Born in the spring, they bloom and seed in the summer and die with the frosts of autumn. Among the more familiar annuals are asters, stock, marigolds, mignonette, sweetpeas, cosmos, larkspur, petunias, nasturtiums, centaurea, and many others.

Biennials, among which are canterbury bells, snapdragons, sweet williams, hollyhock and forget-me-not, bloom in their second summer, then seed and die; hence the need of sowing some seed each year, that flowers for the following season may be assured.

If you want a garden that will bloom for you year after year, you must plant a goodly assortment of perennials. These may be grown from seeds sown in early summer, from slips or cuttings from root or stem, or by root divisions, which should be made after the flowering season is over, or in early spring when danger of frost is over. Some of the best perennials are chrysanthemums, bleeding heart, delphiniums, coreopsis, peonies, Gaillardia, shasta daisies, poppies, primrose, phlox, and a variety of other old favorites.

Then the glorious array of bulbous rooted flowers, from the tiny snowdrop, all through the narcissi family, the tulips, hyacinths and other spring beauties, lilies in all their varieties, gladiolus, dahlias, cannas, etc.

Next the roses, climbing, bush and standard, the deciduous shrubs, lilacs, syringas, snowball, altheas; and the vines which

so quickly change an old building into a bower of beauty, the morning glories, gourds, wild cucumber, beans, etc. Their number is legion and there are flowers suited to almost every kind of climate and condition.

It is not luck with flowers that counts, it is intelligent labor, Study the flower catalogs, which usually contain much comprehensive instructions. Learn the variety of plants that require full sun and those which grow better in shady nooks, so that you will not plant sunflowers six inches apart on the shady side of your house and violets two feet apart in the blazing sunshine.

See that your garden plot is deeply plowed or dug and well fertilized. Avoid attempting too many varieties at first. Begin with a few of the well known hardy plants, and when your toil is rewarded with an array of loveliness, share your flowers with your less fortunate neighbors. Save your seeds and exchange with your friends. Profit by their and your own experience, for as in all other good things of life, "Of all the joys of gardening, sharing is the best."

THE MARCH GARDEN CALENDAR.

Plow or spade the garden as soon as the soil is dry enough and dig in some fertilizer.

Plant peas, lettuce and spinach as soon as the ground can be worked.

Rake off the asparagus bed and dress with bone meal or fertilizer.

Place a headless barrell or tub over the rhubarb plants and throw fresh manure around, if you want some early pie-plant.

Prune all the dead wood from the rose bushes and climbing roses. (Wear gloves) Sharpen garden tools.

Order seeds, tools and garden supplies.

Plant sweet peas.

Make a trench about six inches deep in rich, mellow soil, and plant the seed thinly in the bottom. Cover with finely sifted soil and a little well rotted manure. When the seedlings are about five inches high, fill up trench and furnish some support for the vines. Brush or chicken wire makes a good support. Water freely; cultivate or hoe often. Lawn clippings make a good mulch during the hotter months.

Pick flowers daily. Do not allow seeds to form or flowers will stop blooming.

Questions on Floriculture will be answered through the *Magazine*. Address: Garden Department, *Relief Society Magazine*.

Suggestions for Anniversary Day.

A "Victory" Celebration.

Hymn, "Behold a Royal Army," *Sunday School Song Book,* p. 242.

Invocation by oldest member present.

Hymn, "Battle Hymn of the Republic."

Reading, Instructions from the Prophet Joseph. (First Minutes.)

Solo, "Freedom for all Forever."

Reading, "Annual Greetings," January *Relief Society Magazine.*

Three minute talks, "What the Relief Society has done to Help Win the War."

"Our boys," Conservation, Relief Society Wheat, War Gardens, Home Service, Better Babies, Red Cross Work, Liberty Loans, War Savings, Victory Singing.

Solo, "Ring Out, Sweet Bells of Peace."

Hymn, "God of Our Fathers, Known of Old," *Sunday School Song Book,* p. 283.

A PEACE PROGRAM.

Hymn, "The World's Jubilee," *Sunday School Song Book,* p 96.

Invocation in concert. (Prayer for Peace).

Hymn, "Sweet is the Peace the Gospel Brings."

Extracts from First Minutes of Relief Society.

Solo, "Ring Out Sweet Bells of Peace."

Address, "Peace on Earth, Good Will Towards Men."

Hymn, "Come, O Thou King of Kings."

Reading, "Vision of the Redemption of the Dead," Jan., 1919, *Relief Society Magazine.*

Brief talks on Relief Society Activities.

Theology and Testimony.

Genealogy and Temple Work.

Home Making and Parenthood.

Doxology, followed by light refreshments.

THE OFFICIAL ROUND TABLE

Conducted by Mrs. Clarissa Smith Williams and Mrs. Amy Brown Lyman.

GENERAL NEWS

The following incident, sent to us from New York by Mrs. Stella Paul Bradford, will interest our readers:

"In New York harbor stands the *Knickerbocker*, a large mine sweeper, resting after the long fight with the treacherous "U" boats. During the siege, it moved up and down through the danger zone, catching the mines in strong nets and rendering them harmless. Above sailed the airships to help detect the enemy, and one day a great observation balloon was seen floating on the water and was picked up by the crew. The pilot was never found, so no clue to the trouble it had been through was known.

"When the beautiful soft rubber was brought aboard the ship, the men immediately claimed it for souvenirs and Brother Axel Lubbers, a Utah man, who was in service aboard the *Knickerbocker,* conceived the brilliant idea of making a novelty apron for the Brooklyn Relief Society bazaar from parts of the balloon.

"He used the inner skin of soft, gray rubber, with bands of the outer covering, for a border. A unique design was made from the dull red, white and blue trimmings and glued to the center. It was a most artistic piece of work, and upon examining it, the motif was found to be Utah's emblem, the bee-hive, with a real bee on the side. A bee flew into the engine room at Brother Lubber's feet, and was such an unusual occurrence that he immediately thought of using it. A most life-like, full-blown sego lily, made from the white rubber, formed the lower part, and the whole was enclosed in narrow bandings of the national colors with which the balloon had declared its country.

"At the bazaar, the apron was sold for a good price as a war relic, and that money, with what was realized from the sale of other articles, is being used by the Society in furnishing their room, and for war relief work."

From the Annual Report of the Director General of Rail-

roads, W. G. McAdoo, 1918, we glean some startling facts. Few people know that women have been engaged in any numbers as railroad employees, with the exception, of course, as stenographers and clerical assistants.

There were 101,296 women employed in railroad labor in 1918.

"The greater number, as might be expected, are employed in the clerical and semi-clerical occupations. Of the 101,296 employed October 1, 1918, 73,285 were working as clerks of all kinds, stenographers, accountants, comptometer operators, etc. In this class are employed for the first time numerous ticket sellers and bureau of information clerks. They were found well fitted for this type of work, and special instruction agencies were opened by the Government in several cities to give them the necessary training.

"The next largest group of 5,555 appeared in woman's traditional occupation of cleaning. They clean stations, offices, etc., and are employed in the yards to clean coaches and Pullman cars, both inside and outside. For the first time, beginning about a year and a half ago, they were engaged to do the heavier work of wiping locomotives in the roundhouse. These engine wipers increased from 215 in January to 881 in October. Roundhouse work of all kinds employed 354 January 1 and 1,365 October 1.

"In railroad shops, women entered the greatest variety of new occupations. Approximately 5,000 were employed, ranging from common laborers to skilled mechanics, earning the machinist's or carmen's rate of pay.

"Only 100 women were found in actual train service.

"The organization of a woman's service section, first brought to light, and then set to work to correct, some extremely unfavorable conditions connected with women's labors. Not only were the women employed deprived, in many instances, of anything like a rest room or wash room, they were not given toilet facilities within reasonable walking distance. Sometimes they were obliged to cross busy tracks or mount flights of steps in order to reach a toilet. Night work possessed hazardous features for the women employed, and the report of the Director of the Woman's Service makes this clear in detailed fashion. This branch of the service on one railroad which employed more than 2,000 women, 223 employed as laborers and 193 employed as truckers were transferred to other jobs or dismissed. Another railroad which in August employed 145 truckers has now entirely given up this form of work for women. The full cooperation of the railroad officials has been secured in making these important changes."

It is evident from this report that in every instance where women have been employed, if suitable women were chosen, they

have given satisfaction and have surprised themselves, the sex and the railroad officials generally.

It may, in general, be said that a fine class of women have been secured. In most cases they have received wages higher than any previously earned by women except in positions of much responsibility or those requiring special skill. The women are eager to remain with the railroads, as they have shown by their anxiety to retain their positions and share in all the privileges of the service. They appreciate the recognition given by the Government to the labor of women, especially the equality of wages assured to them.

At last a majority of the legislatures of the states have ratified the Prohibition bill, which makes national prohibition assured beginning July 1, 1919. This is a moral triumph not to be weighed in words, and the decent element all over the world unite in congratulations to the United States for this progressive decision. The Czar of Russia—poor fellow—did at least one splendid thing when he put a ban upon vodka in Russia, as his act makes Russia the first nation to veto liquor. It is true that the revolutionists have restored the vodka traffic, but at least we may give credit to the Czar for this act.

We are told that brewers and distillers are arranging for a line of establishments for the manufacture and distribution of liquors along the whole length of the Mexican border, but at least the United States has rid its skirts of this curse of modern times.

The French League of Rights for Women has sent to the French parliament a proclamation demanding that French women be given the franchise. The proclamation declares that the right of women to vote is recognized in enemy and allied countries, and instances England and the United States. We trust the French women will succeed.

Woman Diplomatist.—Denmark has sent a woman to take a diplomatic post at Washington. She is Miss Gerda Andersen, who has arrived in this country to take up the duties of the second secretary of the Danish legation. She previously held a similar post in Petrograd.

Teacher-Training for Relief Society Officers and Class Teachers.—The General Board of Relief Society is pleased to announce that all arrangements have been completed by the Correlation Committee of the auxiliary organizations for the establishment of teacher-training classes in every ward in the Church. The Bishopric will take the initiative in calling together all the teachers in all of the auxiliary organizations in the Ward in order

that a class may be organized to study the simple rudiments of teaching. The immediate supervision of the class will be under the direction of the Superintendency of the Sunday School. The person in the ward best qualified will be selected as the class teacher. The day and hour best suited to the majority will be chosen and any other details arranged that may be necessary to produce the best results. Wherever possible it is recommended that the class meet on Sunday morning at 9 a. m.

Professor Howard R. Driggs has written a text book, "The Art of Teaching," for the use of this class. Out of his long experiences as a teacher in the Church, in public schools and the State University of Utah, this manual on teaching has been prepared to suit the special needs of Latter-day Saints who are called to be teachers, without any preparation for so important an undertaking. The book is written by a Latter-day Saint to Latter-day Saints, and many experiences of the people in the Church are used as illustrations in the development of the lessons.

This course will furnish class-teachers throughout the Relief Society a splendid opportunity to learn the best methods of class teaching, and great good will come to the Relief Society through the establishment of this course, which has the hearty endorsement of our General Board.

The Art of Teaching, is ready for distribution and may be obtained from the Sunday School Union Book Store. Price, 50 cents each, postpaid; no discount on quantities.

NOTES FROM THE FIELD.

Nurse Survey.—Early in November the Stake Relief Societies of Salt Lake county were asked to conduct a registration for nurses for the Salt Lake county chapter of the Red Cross. The Relief Society stake presidents responded as usual. The survey was conducted by the ward presidents through the teachers department and included a visit to the homes of all the residents in the county. A Red Cross band was worn by one of each pair of teachers. The survey was completed in a short time to the satisfaction of all concerned. Mr. Robert J. Shields, manager of the county chapter, was especially grateful for the work done.

Fruit for Hospitals.—During the early winter months the Salt Lake county stakes and the Davis county stakes under the direction of the General Board, made a collection of fruit for the Reconstruction Hospital at Fort Douglas, and other hospitals and welfare institutions in Salt Lake City. Hundreds of quarts of fruit and jelly were brought to Relief Society heardquarters in the Bishop's Building, where it was sorted and labeled.

On Thanksgiving 250 quarts of assorted fruit and 2 cartons

of jelly were sent to the Reconstruction Hospital at Fort Douglas, and on Christmas the following distribution was made:

Fort Douglas—250 quarts assorted fruits, 20 cartons of jelly.

L. D. S. Hospital—250 quarts assorted fruits, 20 cartons of jelly.

County Hospital—150 quarts assorted fruits, 10 cartons of jelly.

Sarah Daft Home—50 quarts assorted fruits, 10 cartons of jelly.

Neighborhood House—50 quarts assorted fruits.

Orphan's Home and Day Nursery—50 quarts assorted fruits.

Another consignment will be made to the reconstruction hospital at an early date. The stakes which so generously contributed this fruit are Pioneer, Granite, Cottonwood, Ensign, Liberty, Jordan, Salt Lake, North and South Davis.

Vegetable Contest.—Readers of the *Relief Society Magazine* will be delighted to know that in the war vegetable contest for Salt Lake county our own Mrs. Janette A. Hyde, General Board member and business manager of the *Magazine*, won the $25 prize of War Savings Stamps with a national certificate, awarded by the National War Garden Commission for the best preserved and most attractive appearing vegetables. Mrs. E. G. Hughes of the first ward in Provo won first prize for Utah county.

Millard Stake.—Through the courtesy of Mrs. Susan Thompson, President of Millard Stake Relief Society, we are publishing the conservation report of that stake for the year of 1918. This report includes but four of the five wards. On account of the influenza epidemic the Scipio ward was unable to get a report together. Families reporting, 235; value of gardening, $7712.35; chickens hatched, 8,459; canned fruit, 50,068 quarts; dried fruit, 3,048 pounds; canned vegetables, 3,338 quarts; dried vegetables, 3,543 pounds; canned meat, 886 quarts; pickles, 1,103 quarts.

Red Cross work in the Holden ward has been very successful: $154.09 was collected as a fund for the Red Cross and in addition to this the following articles were made by the society: bed socks, 10; socks, 120 pairs; knitted wash rags, 31; handkerchiefs, 72; bed tray cloths, 10; napkins, 9; bed shirts, 80; pajama suits, 25; bandages, 131; pillows, 22; comfort pillows, 4; sweaters, 10; children's dresses, 85; chemise, 65; sheets, 6; towels, 48.

Stake Reports.—The influenza epidemic has prevented many of the stakes from getting their reports in early. In many instances stake and ward secretaries themselves have been ill and unable to compile their own reports and it has been necessary to have them done by people comparatively unfamiliar with the

work. This condition has caused a great deal of anxiety among our faithful secretaries, who are anxious to have their reports compiled as soon as possible after the close of the year. If the situation could have been foreseen the regular time for receiving these reports might have been extended.

In spite of all difficulties, however, two reports reached the office on January 14th from Sevier and Ogden stakes. Tintic and Wasatch were received on January 16th, South Davis and Tooele January 17th, Snowflake and South Sanpete, January 20th, Montpelier, January 21st, Raft River and Uintah, January 23rd, and Oneida on January 24th.

Sevier Stake.—The Red Cross work in the Sevier stake has apparently been very successful. The following articles are reported: Surgical dressings, 1832; hospital garments, 1222; number of knitted articles, 3220; refugee garments, 1224; articles collected for Belgian relief, 10,055. The ward societies purchased $700.00 worth of Liberty Bonds and Relief Society individuals $1750.00. The report indicates that the class work in the stake is regular. There are only two instances where all of the subjects outlined have not been taken up and in most of the wards current events are being discussed weekly.

Ogden Stake.—Every ward in Ogden stake has taken up the regular outlined work and all but one are preceding the lessons with discussions of current events. Throughout the epidemic an effort has been made in this stake to keep in touch with the sick, 1548 special visits to the sick are reported, in addition to 5774 regular visits by the teachers; $600.00 worth of Liberty Bonds were purchased by the ward societies, and in addition $6750.00 was invested in bonds by Relief Society members individually. A large amount of Red Cross work in all departments has been done and 2283 articles collected for Belgian relief.

Tintic Stake.—Tintic stake, although but a few years old, is very active and up-to-date in all its departments. Nearly half of all of the enrolled members in the stake are subscribers to the *Relief Society Magazine.* This record is very much better than that of some of the larger and older stakes. In the last year membership has increased from 230 to 248. All of the wards are taking up the outlines including current events. The sick have been well cared for here, 944 special visits being reported, in addition to 593 whole days spent with the sick. Four of the five wards each purchased a $50.00 Liberty Bond, and the fifth a $100.00 bond. Individual members of the Relief Society purchased in all $15,250.00 worth of bonds, a remarkable record. In addition to all the regular work, the women in this stake have done their share in Red Cross work.

Janette A. Hyde.

In so far as the actual phyical combat of war is concerned it is all over; but we women are now facing new conditions in our homes and with ourselves as to whether we who have won the war in the spirit of conservation, are now ready to meet the stern and self-denying needs of readjustment and rehabilitation.

We are presenting our friends with these articles on construction and reconstruction in the home because this department is anxious to assist at this critical period in every possible way. Inasmuch as the clothing of the family is an important item of expense and often much wastage occurs, through lack of knowledge as to suitable material for the garments in course of construction and proper making up of such material, as well as the adapatability of the finished product, we are offering assistance to those who are interested in this subject.

There are three general rules to be considered before the purchasing of material begins.

1. Price of material.
2. Suitability of material—occasions requiring same.
3. Material and styles that are suitable for making over, with or without the addition of new materials.

SUGGESTIONS FOR CUTTING BLOUSES AND OTHER LOOSE FITTING WAISTS.

FROM BASQUE PATTERN, DESCRIBED IN LAST NUMBER.

Figures A and B show the position in which the pieces of the basque pattern are placed for a perfectly plain blouse. Note the small space betwen the pieces at the shoulder, which should be from 1/4 to 1/2 inch. This is always necessary and will guard against the possibility of your waists being tight when completed, as a basque is fitted much tighter than a blouse should be.

The front line of the basque is generally curved; so the front line of the blouse, which is always straight, is taken from that

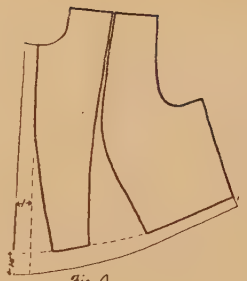


Fig A

Fig B

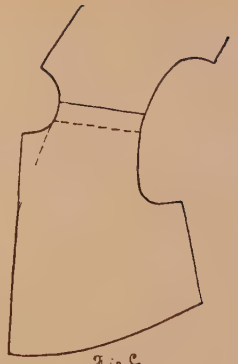


Fig C

Fig D

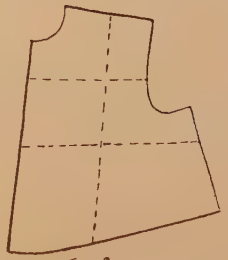


Fig E

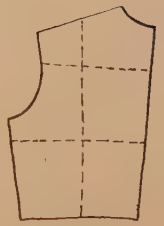


Fig F

Fig G.

DRESS FORMS.

portion of the line which comes above the bust and fits over the chest. This is shown in Fig. A.

The extra amount added below the waist line is for looseness, but does not allow enough for blousing. Where an extremely loose effect is desired at the bottom of the waist, as much as three inches should be allowed. Very young girls often wear this last mentioned effect.

The allowance down the center front in Fig A is for lapping and still more must be added for a hem. Many of the new waists fasten in the back in which case place the center of the front, without this allowance, on the fold of the goods. Then in cutting the backs allow the same amount in the center of the back.

Many of the popular styles of waists do not have the common regulation shoulder seam, but the seam is one or two inches toward the front. Fig. C shows how this can be easily accomplished. Place the front and back shoulder of your pattern together. You may add to the back and take off the front and place your seams wherever you desire, but you must not change the shape of the neck or armeye.

Figure C also shows where to fold back the pattern, if a low neck is desired. When the shoulder seam is brought forward, there is generally some fulness in the front. This may be allowed, as shown in Fig. D. Separate the two front pieces, but be sure that the points marked H and I are even on a straight line. This throws the line of the shoulder uneven, and to correct this, draw a line between the two outside points marked J and K. The amount of fullness desired can only be determined by the effect desired. The fullnes may be gathered, tucked, smocked or treated in any way desired. Often smocking and tucking are done before cutting the waist. If you do this, take the precaution to see that the fullness does not spread at the bottom when the pattern is placed on the cloth, but have it come within the same space at the bottom of the waist as it does at the shoulder.

Correcting and Changing of Patterns.

Very often one wishes to use a pattern which is a little larger all over, or smaller all over. This often happens when a mother is sewing for children of different sizes. All patterns, bought or otherwise, may be changed on the dotted lines in Figs. E and F. To reduce the pattern, make a fold from the shoulder to the bottom, through the chest and crosswise below the bust line, in both front and back. To make the pattern larger, cut the pattern on the dotted lines and separate the pieces so as to allow the necessary amount. This will bring extra size in the proper places.

Fig. G shows how to correct a line on a pattern that has

been reduced by folding out some material. All lines changed by enlarging, may be corrected and straightened as the shoulder seam in Fig. D has been treated.

CONSERVATION.

Underwear and hosiery can be used for making wash cloths, dusters, dustless mops, and braid rugs. Badly worn sheets and pillowcases may be carefully laundered, then torn and rolled into bandages and dressings for first-aid chest. Old tablecloths may be cut into luncheon cloths, napkins and doilies. Worn towels make wash cloths and holders. Scraps of new cloth pieced together on the sewing-machine may be used as a comfort cover. Save every usable part of cast-off textiles in the house.

WASTE NOT, WANT NOT

Old stockings worn at the kness can be cut off and hemmed. These make good extra socks for small children in the summer. New feet can be cut from old uppers and used. New stockings should be reinforced at the tops to keep the supporters from cutting through. Old stocking tops folded make good kitchen holders. The edges should be overcast or loosely buttonholed. Closely woven tops make warm wristlets for children. Old stockings can be made into good mittens for outdoor work. Tops, white and black are often used to make stocking caps for small children. White stocking tops may be used to piece out sleeves and legs for winter underwear or for patches. Stocking legs make good sleeve protectors. "Hopeless" stockings make good mops when cut open. Old silk stockings are fine dust cloths.

DO YOU CLEAN RUGS?

Washing rugs.—The cleaning of large rugs or carpets presents difficulties to the housekeeper, yet the presence of dust in floor coverings is recognized as one of the greatest enemies to good health in the home. A rather easy way to remove dust and germs from the rugs is to first sweep thoroughly with sweeper or vacuum cleaner. (One should always wear a gauze mask when sweeping, by the way). The rug should then be washed with a lather made as follows: Two quarts of hot water made into a lather with Ivory or Naphtha or some other good soap. Add to this two tablespoonfuls of household ammonia and a cupful of gasoline. Use one-half the mixture at a time and scrub the rug with a clean scrubbing brush. Use old stocking legs or other clean absorbent cloths to immediately wipe off the excess moisture. It takes about 20 minutes to go over a 9 by 12 rug in this way, and if it is properly done the nap stands up firmly and the original colors are restored, the rug having all its original freshness.

James H. Anderson

BERLIN, Vienna and Petrograd all were scenes of fighting in January, with a long list of casualties.

EX-KAISER WILHELM II probably will be tried for capital offenses, the court to be selected from neutral nations.

TERRITORIAL claims of the Entente allies occasioned considerable dispute at the peace conference in Paris, in January.

PROHIBITION is now a part of the United States Constitution, and goes into effect thereunder on January 16, 1920.

PALESTINE, as well as Mesopotamia and Arabia, probably will have a government of its own, under modified British protection.

GERMAN RADICALS were defeated in the elections in Germany in January, the majority Socialists being the chiefly successful political party.

THE 145TH light field artillery, known as "the Utah regiment" of the U. S. army, was mustered out of service at Logan, Utah, January 21 to 24.

AN IRISH REPUBLIC was proclaimed in January, and British troops were demanded to be removed from Ireland. There was no such moving.

PEACE is receiving earnest and urgent discussion at the conference in Paris; civil war prevailing in Russia, Germany and Austria, meanwhile.

GERMANY continues actively at war, notwithstanding the armistice; this is required because of the attacks of Polish and Bolshevik armies on Germany's eastern borders.

NUMBERS OF ENGLISH GIRLS have become wives of American

soldiers in Europe; and numbers of English girls are married to Americans in this country.

Portugal joined with the Entente Allies in the "fight for democracy," and in January proceeded with a possibly successful revolution to restore the monarchy in that nation.

Bolshevik troops were defeated by the allied troops in northern Russia in the early part of January, but were victorious over the allies in a battle in the latter part of January.

Melvin J. Ballard, made a member of the Council of Apostles in January, has been an able and humble teacher of righteousness from his youth. He is a native of Logan, Utah.

Extended government control of railroads in the United States met with such general opposition in January that it would seem the people already have had enough of the experiment.

Industrial disturbances, in the way of serious strikes, caused much uneasiness in England, Scotland, Ireland, the Argentine Republic, parts of the United States, and other places, in January.

Ex-President Theodore Roosevelt, than whom the people of Utah and other Rocky Mountain States never had a better friend in the White House, died at his home at Oyster Bay on January 6.

Injustice in army trials and methods received considerable airing in the United States in January, and the movement for reform therein gains impetus as soldiers are being demobilized and permitted to reveal true conditions.

Women took part in the discussions of the Republican national committee in the United States, in January, for the first time in history. One woman represented New York on the Atlantic coast and another Washington on the Pacific coast.

Unionizing schoolteachers for higher wages is being attempted in Utah. Already the demand of the profession for more money and greater power of supervision over the youth make it look like a combination to "get power and gain."

Church services among the Latter-day Saints in the intermountain region were suspended after the October conference, except on the first Sundays in January and February, until the

second Sunday in the latter month, when they were resumed, the epidemic of influenza having abated considrably.

THE WORKMEN'S AND SOLDIERS' government in Russia has decided to furnish husbands to all unmarried women there between the ages of 18 and 45 years, and to have the state take control of the children of such relationships. Ugh!

ANOTHER WAR within fifty yars, is the warning sent to Americans unless Germans is permanently crippled by the peace conference. The likelihood of another war within that time is by no means uncertain, but not on the same lines of cleavage as that now closing.

THE NINETY-FIRST division of the United States army, still in France, composed of men from the Rocky Mountain and Pacific Coast States, saw some of the hardest fighting of the war, has in it more "Mormons" than has any other army division, and includes the 362nd Infantry, which has a larger membership of "Mormons" than any other regiment in the division, and also shows a larger casualty list than any other of those regiments.

GERMANY has been deservedly censured for its destructive vandalism in France during the war. In Barnes' General History, telling of the war of the Second Coalition, 1688-1697, this is what is recorded of the armies of France when these were in the German territory between the rivers Moselle and Rhine, now occupied by American and French troops: "The French army, unable to hold its conquests, destroyed over forty cities and villages. Houses were blown up; vineyards and orchards were cut down. Palaces, churches and universities shared a common fate. Even the cemeteries were profaned, and the ashes of the dead scattered to the winds. A cry of execration went up from the civilized world." War still is war.

AMERICAN WOMEN have something to think of in Mlle. Yvonne Galli's publicly given reasons for saying, in January, that probably 250,000 American soldiers in France will marry French wives; here they are: "Our girls are perhaps not as clever as yours, but they are more lovable, more appealing to the heart of a brave, good man. Here is the difference: The French girl follows her husband; the American girl wants to lead him. The French girl is happy in doing for the one she loves; the American girl demands he serve her. French wives are helpmeets to their husbands; not their slave drivers. French daughters obey their parents; do not dictate to them. French mothers are teachers of their children, not their servants."

EDITORIAL

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Motto—Charity Never Faileth

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THE SOCIAL UNREST IN THE WORLD

The world is in commotion and everywhere men's hearts are failing them for fear. Kings upon their thrones—few though there be left—are no more disturbed and anxious than are the national representatives of republican governments everywhere in the earth; for the great mass of working people have awakened to the democratic fact that men should be equalized in environment and opportunity. There are not in any section of country in this wide world of ours, with the exception perhaps among the faithful Latter-day Saints in this Church and kingdom, any people who have the right ideals and the experience to make those ideals practicable. And even we have permitted ourselves to partake of the spirit of worldiness to a degree which would imperil our existence, as a Church, unless we take warning from the conditions in the outside world, and repent and prepare to do better. The Lord, who created the earth and the fulness thereof, sent His children here, as President Daniel H. Wells used to say, "to overcome, to serve and to endure." The gifts He gave to man, He intended for use in the service of one for the other, but the inborn selfishness,

which is the largest part of our earth inheritance, prompts man to serve himself and his immediate family, leaving the rest of the world to get along as best it may.

The Prophet Joseph Smith gave the revelation which we call the United Order, or the Order of Enoch, and which would, if followed, provide a perfect system of civil and social government. Brigham Young, in the last decade of his life, struggled hard to introduce that system amongst this people, but because he was unable to convert his own immediate associates, and because, too, of his sudden death, his plans were only partly developed and partially acted upon. He said, at the dedicatory services of the St. George Temple, that the people themselves were better prepared and more willing to try out this community plan of life than were their leaders. He added that he had found the worst obstacles to his plans amongst his own associated brethren. "And," he added, "if they and this people will not try to adopt and carry out the principles of the United Order, I don't want to live to see the kind of United Order which will come upon this world." If Brigham Young could look abroad today, he would realize that the spurious form of the United Order, which he feared, is now sweeping over the earth in place of the pure principles of unselfish brotherhood which were taught in the Order of Enoch. For that form of united interests which is now abroad on the face of the whole earth is robbed of the divine essence of inspiration, and only the husks and covering of the golden grain of truth is left for the children of men to feed upon. How his great heart would sorrow to know of the troubles that are already upon the earth and which unquestionably will increase in virulence and misery until the destruction of the wicked is complete. Men know that something is wrong with existing governments, but they do not know how to correct the evils.

The intelligent observer does not so much blame the working people who combine into socialistic groups, for they have cause enough to be weary and disgusted with the selfish rule of kings and selfishly made millionaires who flaunt riches and power in the faces of weaker men, and who oppress and abuse the families of those who lack the gift to achieve and acquire wealth. Gifts and money both should be and must be held as a sacred trust from God Almighty, with which to assist and bless mankind ere we can hope to be ready for the dawning of the Millennium. Granted that there are faults—and grievous ones—on the side of the Socialists, so there are faults—and grievous ones—on the side of the rich and the powerful; all of them need the leveling influences of the Gospel of Jesus Christ.

Without that neither side can hope to understand and sympathize with those of opposite belief.

And we Latter-day Saints—are we free from this canker spot in our own midst? Who are you that read these lines? My dear sister, does your husband own his houses and lands, farms and automobile? And how do you act towards your dependents and towards those who are poor and struggling around you? Do you help them with friendship, not pity, and with constructive opportunity, not destructive alms? And you, my dear, struggling sister, without a home and perhaps dependent upon the charity of others for your maintenance—do you resent your condition and hate those who are more fortunate than you, through circumstances or inheritance? You see, dear sisters, all this is a double-edged sword and cuts both ways. What are you doing, and what am I doing towards bringing about the pure socialistic conditions which are embodied in the United Order? I mean, what are you doing in your own home and in your own neighborhood? Suppose you ask yourself. But be assured that no matter what the answer be, this world is on the verge of a maelstrom of destruction—the war of the classes and masses is at our doors. The winding up scenes are coming swiftly into view and the saints should be warned and prepare themselves to take a sane, conservative and inspired attitude in the midst of the trying scenes which will grow in intensity from day to day, from month to month and from year to year.

"And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee to Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand. And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy." (D. & C. 45:68-71.)

People in Zion must first prepare themselves by overcoming selfishness, through serving each other, achieve calm endurance in the midst of these preliminary trials, so that we may be prepared to receive the hosts of stricken refugees who will come to Zion for safety, and to serve them with love and unselfish ministry. The end is not far off.

Guide Lessons.

LESSON I.

Theology and Testimony.

First Week in April.

THE SOCIAL ORDER OF THE PRINCE OF PEACE.

In our January lesson we asked that the UnitedOrder be discussed. This was by way of introduction to the lesson of today, which brings us to a time when the Nephites were living in this holy order; for so fruitful had been the ministrations and teaching of Christ among them that they were able to make this most advanced social order known to the children of men the rule of their lives.

Rarely have people attained such social advancement; but always a certain school of statesmen and economists, as well as poets and prophets, have been looking toward the day when such a system would be the governing social system of the world.

The city of Enoch, translated, had attained this happy, heavenly state. The early Christians, of the old world, arrived at it, as did also the Nephites after the advent of the Lord of glory upon this continent.

A few citations will serve to show that time and time again the idea of sharing all things in common, has come to the fore, in the history of the race.

Plato and Lycurgus, among the Greeks, had this idea. Sir Thomas More, among the British, advocated in his *Uptopia* that all rank and caste should be abolished, that all the inhabitants should work, even the prince and chief magistrate, and that all things should be shared in common.

He proposed that people dine in public, and that six hours should be an allotted day's work. Everyone, women as well as men, should know something of agriculture. There were to be no lawyers in Utopia, for where everything is common there is no occasion for disputes of possession or legal interference. There are no alms houses, because there are no poor.

At a later time our attention has been called to these ideas in such books as Henry George's *Progress and Poverty,* Edward Bellamy's *Looking Backward,* and in the Brook's Farm Experiment which drew to its support such celebrities as Hawthorne and Emerson.

Turning to the Book of Mormon we have the following most gratifying account, beginning with IV Nephi, 1:2, 3:

"And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another.

"And they had all things common among them, therefore they were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift."

And even after a hundred years had passed away since the advent of Christ among them, all was love and good will. Again, to employ the language of the Book of Mormon itself:

"And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

"And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God;

"There were no robbers, no murderers, neither were there Lamanites, nor any manner of ites; but they were in one the children of Christ, and heirs to the kingdom of God:

"And how blessed were they, for the Lord did bless them in all their doings; yea, even they were blessed and prospered, until an hundred and ten years had passed away; and the first generation from Christ has passed away, and there was no contention in all the land" (IV Nephi 1:15-18).

Thus we learn what is possible and practical where people actually serve the Lord in spirit and in truth.

In this latter dispensation the Lord has revealed His will in this matter, as it effects the Latter-day Saints. Surely the experience of the Nephites looms big with promises for us, when we shall have arrived at that state of righteousness that we may be partakers of God's glorious blessings.

No questions are more pressing at the present time than these same social questions. Much of Europe is in a chaotic condition, and it is taxing the best minds and the best blood of the nations to find a way to bring order out of this chaos. Is not the world terrified, at this very hour, with the thought that at any moment labor troubles of the most serious character may break out and plunge us into immeasurable confusion and misery?

Surely in that day, when the temple shall be reared in the center stake, and His Zion builded, we also, like the Nephites of old, shall be living God's higher social law.

QUESTIONS AND PROBLEMS.

1. What demand does the United Order make in relation to the distribution of property?
2. How would the United Order settle the discontent and controversy always raging between capital and labor?
3. How would it tend to abolish police officials? Almshouses, etc?
4. Why would it make the profession of law a superfluous profession?
5. What peoples have attained to this state of social perfection under the direction of the priesthood?
6. Tell some provisions More's *Utopia* made as a remedy for social ills?
7. What are the things that make the strongest appeal to you in the Book of Mormon account of the establishment of the United Order?
8. Do you think that any such social organization, apart from the priesthood, will succeed in the world?
9. Do the Latter-day Saints believe that they will some day live this law, and participate in all its benefits? Why?
10. Read, or better, sing the hymn, "Glorious Things are Sung of Zion."

LESSON II.

Work and Business.

SECOND WEEK IN APRIL.

LESSON III.

Genealogy.

THIRD WEEK IN APRIL.

PEOPLE SURNAMED THEMELVES FROM PLACES.

Teacher's Outlines.

Many of the Anglo-Saxons were owners of small farms or home-places, so they were often surnamed from their places of residence.

Surnames derived from:

(a) A town.
(b) A river.
(c) A street or wood.
(d) Near a church or field, gate, hill, meadow or stream, etc.

LESSON STATEMENT.

As we have seen, the original civilized settlers of England were Anglo-Saxons. They had conquered the Celts and Britons in England at least and had settled down to several centuries of more or less peaceful ownership of their lands and small villages. They lived like all their races and tribes, carrying on the tribal customs which they had inherited from their forefathers.

The Anglo-Saxons lived in settled communities, unlike the semi-barbarous tribes of the north who warred with each other constantly. The Angles or English built little villages, planted and sowed their crops, and conducted their public affairs through a council of elders of the village. This council met in the open space which was a gathering place for the villagers where they held sports or contests of skill. There were no classes amongst them except the captives taken in battle, and all were pretty much on the same plane of living.

All this was changed when the Normans came in, seized their lands, made serfs and bondsmen of the Anglo-Saxons, putting them under financial tribute to the baron who built a castle on some commanding hillside and who spent his time inside his castle walls with his soldiers drinking and rioting and making occasional excursions over to some other baron's holdings, amusing himself and his followers by having a pitched battle.

The Anglo-Saxons were the tillers of the soil or the agriculturists and the trades people; yet while the Normans were originally Anglo-Saxons themseves or Scandinavians, they had adopted the aristocratic customs of the French or Gauls in Normandy in their centuries of residence there; and now they lorded it over their Anglo-Saxon tribal connections in quite the aristocratic way.

Therefore, when the surname custom became general, first the Normans took surnames and soon it became very fashionable to have surnames. Everybody likes to follow the fashion, and, indeed, it was a convenient custom in all legal and civil matters.

When the Anglo-Saxons began taking up surnames they frequently named themselves from the places where they lived, from their trades, as well as from nicknames and sire names.

Place names are derived from: (a) a town; (b) a river; (c) a street or wood; and (d) near a church or field, gate, hill, meadow or stream, etc. The names of the rivers and towns of England are Anglo-Saxon names and these were incorporated in the names of the Anglo-Saxons themselves.

QUESTIONS.

How did the Anglo-Saxons live in their villages?

Who were the Norman barons?

Can you tell any surnames derived from towns?

Give a list of surnames derived from a river, a wood, a street.

What is the meaning of Eccles?

What surnames have you in your ward derived from places?

NOTE.

We are pleased to acquaint our genealogical students with the fact that Elder George Milton Babcock, Capitol Heights, Maryland, (a suburb of Washington, D. C.), has decided to offer his services to the Saints who wish research work done in the wonderful genealogical archives found in the Congressional Library at Washington, D. C.

Elder Babcock has had a great deal of experience in this work, and he has lived here in Utah and knows our conditions. He is also associated with the Genealogical Society of Utah, and no doubt will keep in touch with the Librarian there, so that he will not duplicate information which can be obtained from our own library sources. We recommend him to our sisters everywhere.

His card contains the following suggestion:

"Write me, through the Genealogical Society of Utah, giving an outline of the genealogy you desire. I shall then ascertain the data available, writing you and stating the cost of compilation. Fee, for preliminary investigation, of $1 must accompany inquiry."

LESSON 4.

Home Courses.

FOURTH WEEK IN APRIL.

THE INTELLIGENT OBSERVATION OF CHILDREN

Practical, trained Child Study has now become a world-wide, organized movement, and this close, skilled, systematic observation of children has resulted in a broader insight and better understanding of the essentials of normal, healthy child-life; but the abundant literature published on the subject has so far inspired relatively few parents to give more sympathetic consideration to the details of their children's development, though it has stimulated many teachers to undertake individual study of their pupils.

Many efforts have been made to classify children into groups, in order to assist in this analysis of their characteristics, and, if

not too sharply defined or closely pressed these are undoubtedly helpful. Such efforts date back to remote periods of history, and testify to the long existent desire to understand some of the leading features which distinguish different phases of childhood. Two accepted classifications by recent authorities are here given as illustrations of such efforts.

Classification No. 1 of Child Nature.

1. Normal.
   a. Unemotional—(Impassive, of mediocre intelligence).
   b. Emotional.
      (1) Restrained.
         (a) Self controlled and progressive, the finest type of human being.
      (2) Unrestrained.
         (a) Gifted, but unstable. (Liable to mental instability.)
2. Abnormal.
   a. Neurotic.
   b. Stolid.

Classification No. 2.

(a) Motor—(vivacious and very active); (b) Sensory—(sensitive, quiet, and often reserved) (c) Neurotic (a fine temperament if properly trained) (d) Precocious—(unbalanced, calling for special treatment) (e) Backward, or subnormal—(conditions which must not be confused, for they are due to quite different causes.)

There are two methods of direct child study: (1) Individual, which records the development of a particular child. (2) Collective; which utilizes an accumulation of data from the examination of a large number of children. Both have their place. Usually, for example, a complexity of reasons exists for a single manifestation, such as pallor, fatigue or irritability, all of which demand consideration if the true cause is to be treated. Hence the assistance of observations based on large numbers. Where experience is limited, the tendency is either to over emphasize or to under estimate one or other possible cause and probably to overlook the real source of the trouble.

Does a child look dull or pale? The mother must seek the answer through a review of that child's life for several previous days. Pallor may be caused by fatigue, over-excitement, great heat, nervous exhaustion as a result of want of sleep or overwork, fright, chronic malnutrition from defective or deficient diet, anæmia or debility from recent illness. Obviously, the weight to be attached to the pallor and the treatment depend upon its cause. Not slight, hourly variations in appearance, which are

natural, must be taken into account, but the duration of the changes and their degree of intensity.

How few mothers pause to consider whether volunteered advice as to treatment is applicable to the particular case. "They say" is too seldom reliable; and serious harm may be done by giving drugs of which parents do not know the actual dose, possible effect or suitability to the case. Nature's own methods—rest, warmth, quiet and plenty of water to drink, are now ever more and more employed as effective and safe remedies for most ills.

Information derived from reliable child study is based on observations of the general pose, movements and face. Family likeness is chiefly revealed when the face is in repose; when alert and interested, the same face reflects the individual characteristics of its owner; the face also throws light on the nutrition of the individual; though it is well to remember that especially in childhood, the face may be round and plump, yet the body may be thin and ill-nourished.

Authorities recommend the study of a face in three zones: (1) The upper third, which includes the hair and brow. Here attention should be given to the general appearance, form and condition of the head. Hair should be bright and vigorous in growth. If dry, dull and scanty, the usual cause is malnutrition. The forehead should be upright and even in contour: The skin, pink, smooth, and free from blemish or furrows.

(2) The middle zone includes the eyes, nose, cheeks and ears. Eyes should be bright and their gaze steady. Wandering eyes may characterize highly nervous children, when training will control them; or mentally defective children, when this is not possible, all over-action of any part is as undesirable as lethargy. Red rims, sticky secretion, scanty eyelashes, indicate eye strain and call for immediate attention from an occulist. Most so called "bilious attacks" or sick headaches are due to unsuspected eye strain. Bagginess or dark circles under the eyes are evidences of fatigue, debility or dyspepsia, and call for correct treatment. Apple cheeks are no longer considered a sign of redundant health. Such bright color is caused by want of nerve control of the blood vessels in the skin, and is associated with some nervous instability. Such children need an open air life, plenty of sleep and suitable diet, with no excess of sugar or starch food. The development and form of nose and ears are in their turn indexes to normal or abnormal conditions, which should be understood by all parents.

(3) The mouth and chin constitute the third zone. A firm, well closed mouth is a great asset; a slack, loose, open mouth suggests not only adenoid growths, but a slack, loose character.

Teeth are specially to be noted; diseased teeth at any age seriously undermine the health and permit the access to the body of serious infections, such as tuberculosis.

A student of posture notes if a child stands fair and square, or if the shoulders are round and one lower than the other, which means contracted lungs and constrained activity of the digestive organs. A slight swaying is normal when standing; if noticeable or over emphasized, the child is to some extent unbalanced, physiologically or mentally. Great care should be given to training in a good sitting posture, to ensure free movements of the lungs and digestive organs; all children require to have spines and feet properly supported, or bad habits of posture are sure to result.

Many lessons can be learned from observation on hand posture, most of which can be made in the form of play, which renders the child unsuspicious and natural. Suggest raising both arms to shoulder level—are they at the same level, which is the lower, are the hands stretched straight, do the thumbs droop, or are they in the same plane as the fingers? Dropped thumbs, for example, mean fatigue and the child is unfit for any kind of strain that day. Hands and their posture are typical of a neurotic or energetic temperament, or of fright, debility, low mentality or illness.

This brief outline will suffice to indicate how broad is the field and how valuable are the results of an Intelligent Study of Children, and at the same time, it should testify to the urgent need for more general attention to so important a subject.

REFERENCES.

Hygiene of the School Child—Termn, chapts. 7, 8, 11, 12, etc.
Individual in the Making—Kirkpatrick, chapts V, VI, etc. —Houghton, Mifflin Co., Chicago, Ill.
Child Life—Its Development and Care—Ravenhill—Utah Agricultural College, Logan, Utah. Page 33, etc.

QUESTIONS.

1. What do you understand by Child Study?
2. By what methods can this study be carried on?
3. What types of children have you observed?
4. What lessons can we learn from a child's face?
5. How does posture influence health?
6. Give some observations you have made bearing on the subject of this lesson.

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